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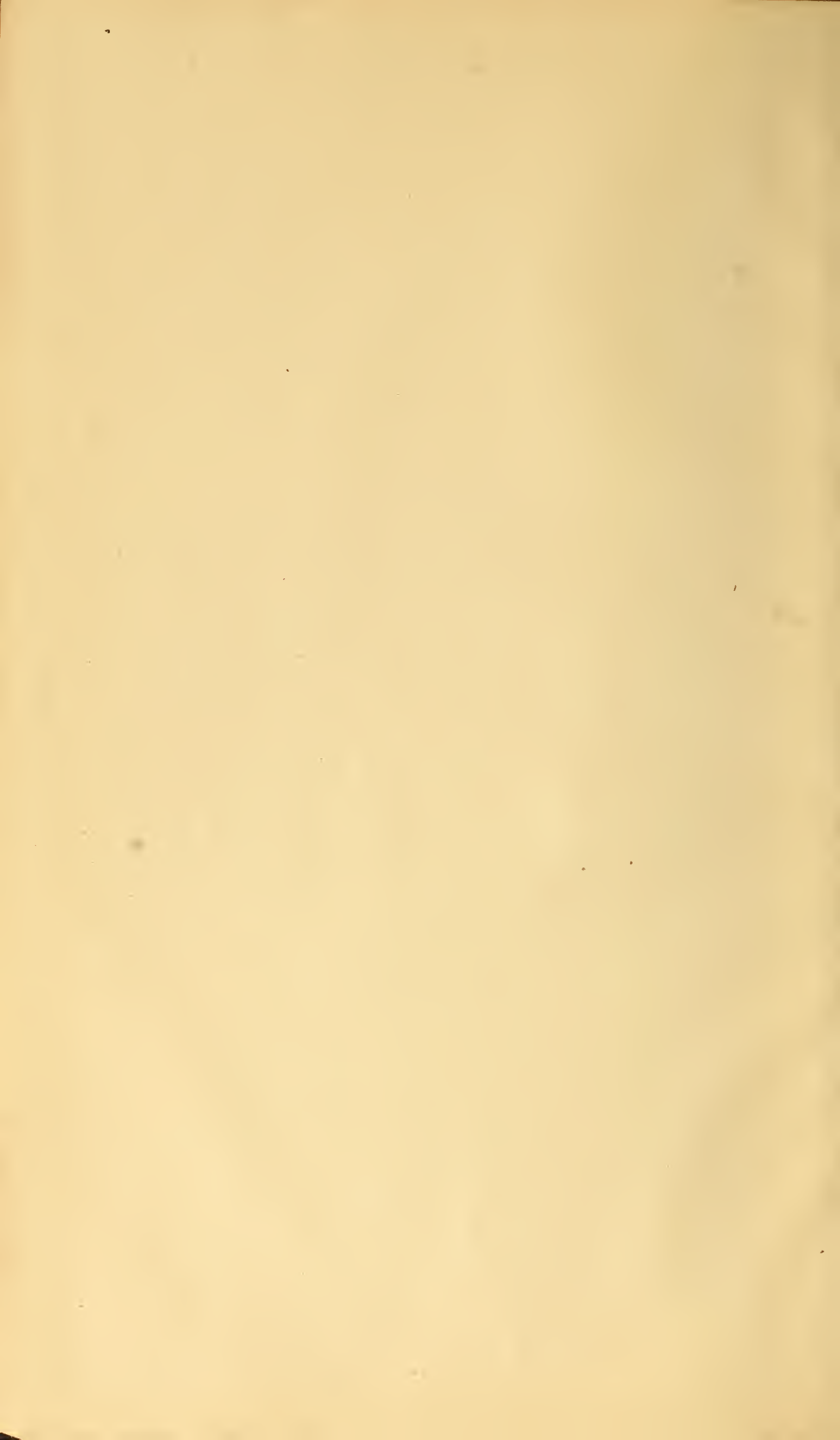
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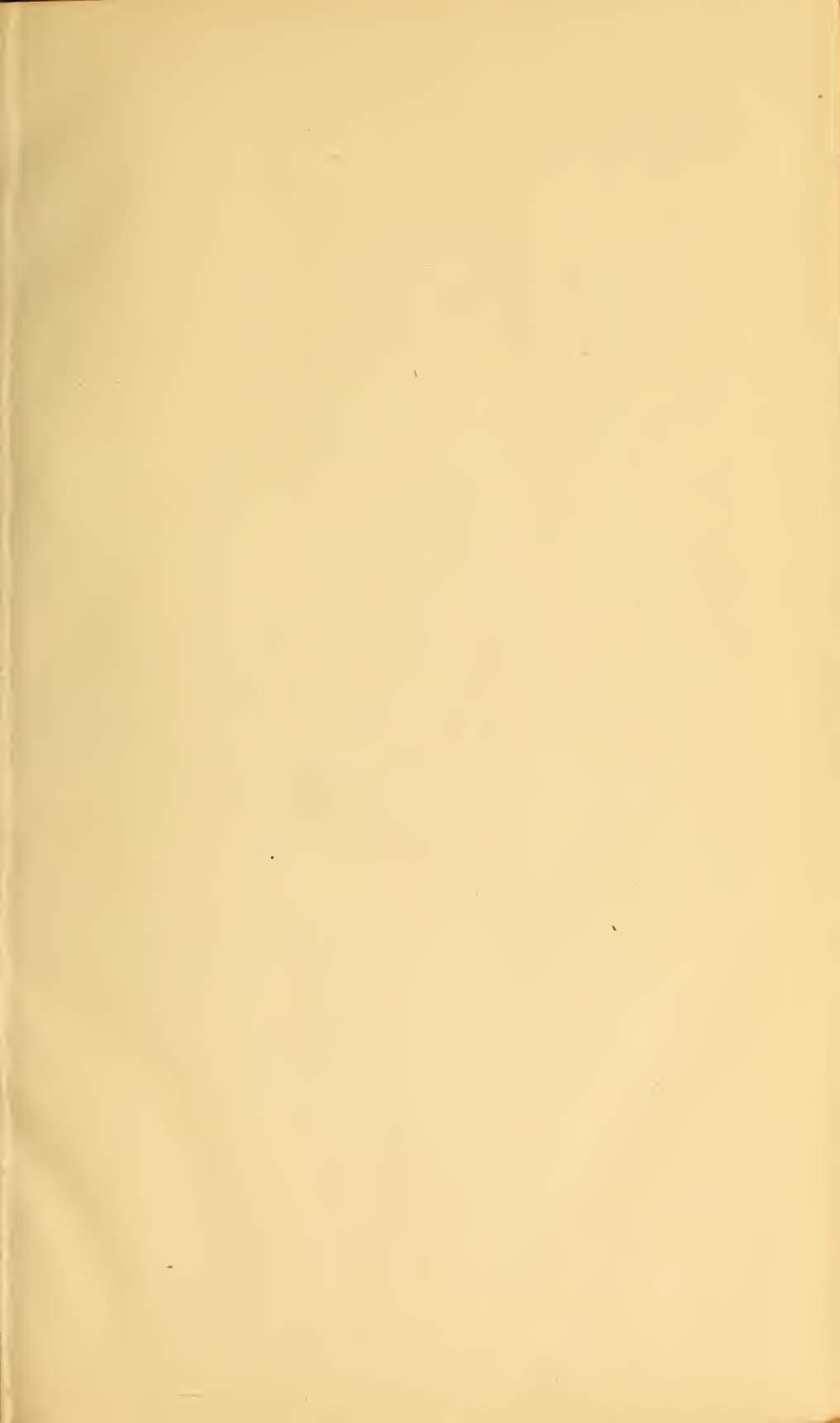
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UNITED STATES OF AMERICA.











**BORACCHIO'S**

**BO-PHEE**



Or,

[The Novenarian Magnate.]

THE

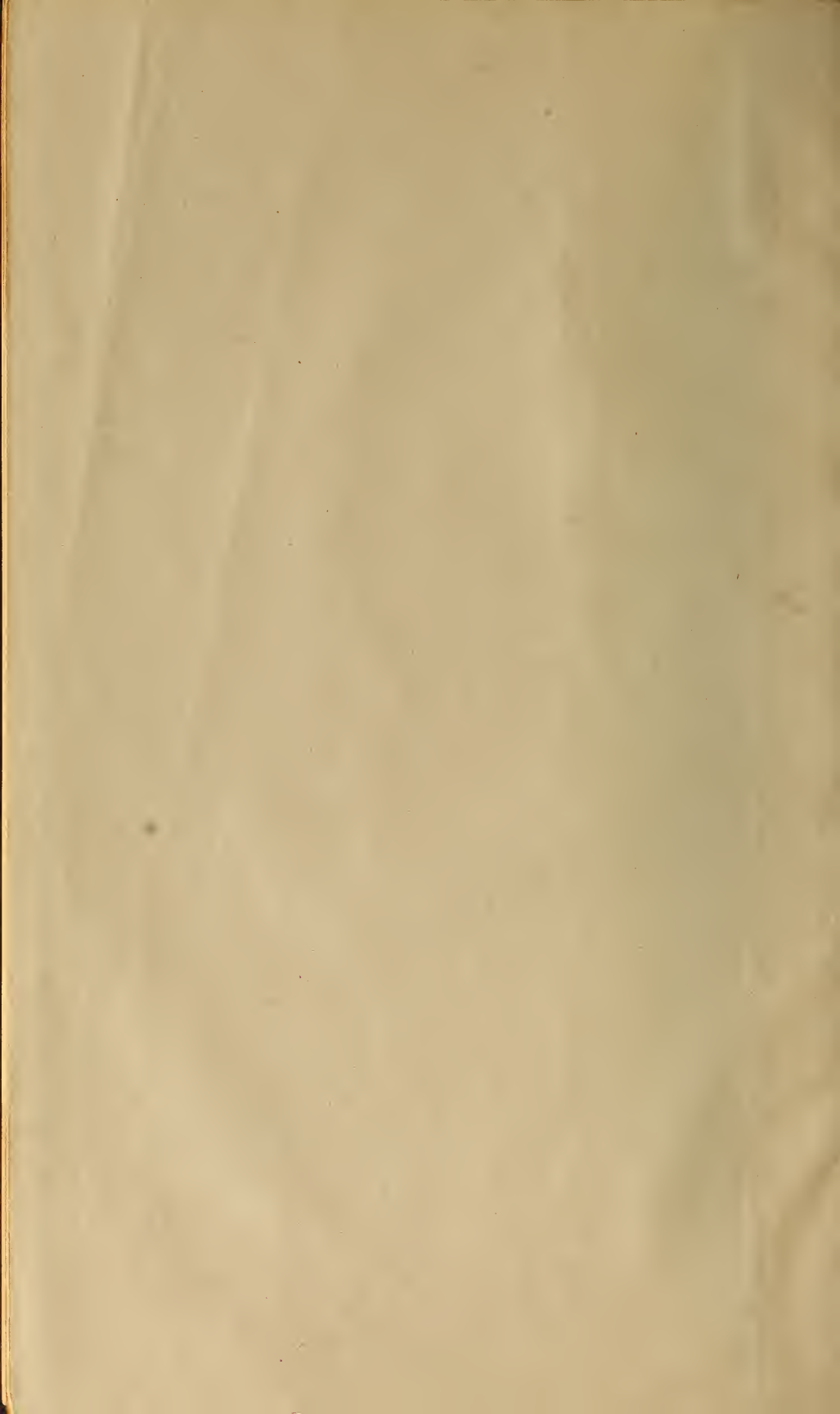
DRUNKARD'S PLAY WITH CHILDREN.

IN SIX CHAPTERS, ENDING WITH A LECTURE ON

"TEMPERANCE INTOXICATED."

REPORTED BY

REV. H. J. BECKER.



# BORACHIO'S BO-PEEP;

OR,

## THE DRUNKARD'S PLAY WITH CHILDREN.

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A Glance at Things Behind the Curtains of Society, Pro  
and Con, on the Great Question of

# TEMPERANCE,

WITH ILLUSTRATIONS.

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THE DIALOGISM IS CONDUCTED BY ONDIT, CONFRERE, REPLICANT,

AND OTHERS.

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REPORTED BY

REV. H. J. BECKER.



*Confrere*  
*Vol. 18 22*



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TO THE  
SUCCESSFUL GOSPEL TEMPERANCE EVANGELIST,  
MARTIN LUTHER HALLENBECK,  
WHOSE METHOD OF SAVING THE DRUNKARD IS HEREIN  
MOST EARNESTLY DEFENDED, THESE PAGES  
ARE RESPECTFULLY INSCRIBED  
BY THEIR AUTHOR.



## PREFACE.

---

"Laugh where we must,  
Be candid where we can;  
But vindicate the ways of God to man."—*Pope.*

If "blindness, in part," had only "happened" to the Independent Order of Good Templars as it relates to the incorporation of their "religious idea," which is a borrowed affair, and which seeks either to ignore the "idea" or to minimize its value, they might be able to say that they are what they are in order to "provoke us to jealousy." But since the originator was conversant with religion in at least the whole of its theological dogmas, we have to lay the charge of its near approach to Osiris, the great diety of the Egyptians, to the efforts of interposition. Of him it is written in mythology, that he was "the manifester of good, the opener of truth, and as being full of goodness and truth." [Murray's Mythology, p. 348.] Contrast the religion of Osiris with the "religious idea" found in the I. O. G. T. confession of faith, and ritual of the explanations of their degree work, and you will recognize the similarity existing between them. They are both Unitarians, and have moral virtue imparted unto them by the gods. Here we give an extract from the pen of S. B. Chase, P. R. W. G. T. of the R. W. G. Lodge of North America. [See Chase's Exposition of Good Templars, revised edition, 1881, p. 16.] The writer says: "At our fountains will be taken the rich draughts of wisdom, and within the pale of our Order will henceforth be found the sentiment that is to sway and control for good the social, moral, and political institutions of our country." These few pages are given with a view to modify the force of their arguments in its favor, and also those in favor of the several similar orders that exist in our midst. We are not ready to concede the right of heathen worship to any man or faction of men, whatever their pretensions to piety may be. And especially is this true, when such worship substitutes the true worship of God, who "is a Spirit, and they that worship Him MUST

worship Him in SPIRIT and in TRUTH." [St. John, 4, 24.] The dialogism puts their shaky creeds and absurd and ludicrous performances, and their attempts to justify and sanctify their humanitarian institutions into the "crucible," and after a full and to them very humiliating test, gives an exhibition of the "slag" in the "cinder box." The reader will bear in mind that the characters in the dialogism are really in earnest. They are all taken from living entities with whom the writer is personally acquainted. The illustrations are presented to let in "light" for those who may be unable to see pen pictures.

Should the Egyptians feel inclined to demand of me a sacrifice to appease the wrath of their offended deity, let them offer the "muzzled ox" and the "dumb ass" they "unequally yoked together to plow." In the name of Him whose Immaculate Son, the Redeemer of the World, is herein held up to the poor victims of Satan's malicious devices, these pages are sent to the world with the sympathy and prayer of the writer, that both the blind teachers and leaders of the blind who have together fallen into the ditch may be rescued and saved.

The author is pleased to acknowledge the receipt of the following lines from his friend and Brother, Rev. John McBride, of Dunnigan, Cal., under date of June 19th, 1882. He, after hearing the reading of the first sixty-four pages, wrote:

"*Dear Brother Becker:* I certainly think that your book is very much needed, and should be impartially read by all classes. There is no doubt that many are working in good faith, not realizing that their hands are tied and their work of little or no avail. I hope it will find its way into many a home, and do the good intended by its author."

THE AUTHOR.

SACRAMENTO, June 30th, 1882.

*N. B.—The extra Magnate inclosed at page 80 is intended to be held in hand while reading the explanation.*



# STOP! STOP!

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READER, have you read the Preface? If you have not, turn to it at once. After reading it, you may pass on to the contents of

## CHAPTER I.

### REPLICANT INTERVIEWED BY ONDIT.

Mr. Ondit, a French citizen, has become interested in the cause of temperance, and has been solicited to join the Independent Order of Good Templars by a Mr. Confrere, a member of the order. Mr. Ondit, whom, for short, we will call ON., has for many years been a temperance man, and supported temperance principles and temperance men. Mr. Confrere, whom, for short, we will call CON., has been connected with the Good Templars for above nine years, and has filled the several chairs of official distinction peculiar to the order. On. is not favorable to the manner in which the issue is being involved with other issues so as to make both it and them repulsive to the good sense of the temperance community.

Upon a certain occasion, when these two gentlemen were discussing the propriety of joining the lodge, Con. charged On. with being under the influence of Mr. Replicant, a gentleman who lived in a neighboring town, and who was noted for his opposition to secret societies. On. denied ever having had any conversation with Replicant, whom, for short, we will call REP., but afterwards concluded to pay him a visit and draw him out on what Con. called his "hobby." On. is

desirous of learning from the lips of Rep. the reasons why he opposes secrecy in so mild a form as he is told it exists in the I. O. G. T.

It is eight o'clock, Tuesday evening. Mr. Ondit is seated in the parlor of Mr. Replicant, when the following conversation takes place:

ON.—I learn that you are opposed to the temperance cause as it is being agitated in the community at this time, and have called in to ascertain the facts in the case.

REP.—Your informant is in error; I am a stanch temperance man. You may, perhaps, have misunderstood the party that informed you. They may have said that I opposed intemperance.

ON.—They said you were opposed to the Independent Order of Good Templars.

REP.—That gives it quite an opposite shade of meaning; a man may be opposed to the use of a kerosene lamp without opposing light.

ON.—Were you ever a Good Templar?

REP.—I have never belonged to the order.

ON.—How can you object to the order without good grounds for so doing? If you have never belonged to any lodge, you cannot consistently oppose it, because you do not know its internal workings.

REP.—I presume you mean the "unwritten work" of the order. The Good Templars themselves say that there are no secrets in their lodges. It is nevertheless true that I am opposed to doing work for God "under a bushel, or in a corner;" but that is only one argument from a long list of objections I have to offer against them. It were better for them and for the world if they would conceal much of what they reveal, and reveal all that they conceal. Truth, Virtue, and Fidelity need no cloistered grotto to hide them, nor guarded garret to screen them from those whom to attract should be their main ambition.

ON.—I never knew that they hid anything from the people but what would not have been prudent to reveal at the time.

REP.—Were you ever connected with their order?

ON.—No, sir; but I have had numerous conversations with some of their most prominent men and women.

REP.—I was led to infer from the question you propounded a moment ago that you were connected with the order in some way.

ON.—I cannot conceive how such an inference ever crossed your mind. I do not belong to any lodge whatever. I have been thinking of joining the Good Templars, for the purpose of doing more in the cause of temperance, but have delayed sending in my name.

REP.—I inferred that you were a Good Templar from what you said I did not know of its internal workings. May I ask why you have delayed sending in your name?

ON.—To be frank with you, Mr. Replicant, I have delayed until I could see you and get your views upon the whole matter. I have heard so many things about your views on the temperance question, and concerning your position on the lodge—or rather on secret societies—that I at first thought to approach you indirectly and draw you out; but have since concluded to apprise you of the real object of my mission to you. I am in a place of strange surroundings. No one can be more anxious to take a stand upon the right side of this matter than I. Wherever I am known I am pronounced as a sound temperance man; but in attending the lectures last week in the city I heard the speaker say that those who were not identified with the organic movement were of no real worth to the temperance cause.

REP.—Who was the speaker you heard say that?

ON.—It was Mr. L——, a Grand Lodge lecturer of the I. O. G. T. I was there the night he had a committee pass through the audience to secure names for the lodges of this place. I saw you there, and noticed you shake your head when they handed you the paper for your signature. Some of the committee thought it a strange refusal. They said that you had stood in the front ranks of the temperance revivals during the Winter, and that they had always taken you to be an uncompromising temperance advocate, and felt mortified at your refusal that night.

REP.—Did you attend Major Whittle's gospel revival meetings, last Fall, in this city?

ON.—I did, and enjoyed them very much.

REP.—The night he closed his meetings he had slips of paper distributed throughout the audience room, and requested all who desired to join any of the respective churches of the city to write upon the slips the name of the church of their choice, with their signatures, and hand it to the collectors appointed to collect them. Now, let me ask you if you would consider it right for Rev. Dr. D—— to say that those who did not join his church were of no real worth to the cause of Christianity? The converts of that revival chose their places of worship with the people and the churches whose views were in consonance with their own views and feelings.

ON.—In answer to your question I have only to say that I thought the speaker too positive, and his assertions a fair example of his indiscretion.

REP.—I am an advocate of temperance principles, and have always, since I first espoused the cause, been true to its banner corps. I am identified with the organic movement, but not with the Good Templars. Their manner of suppressing intemperance is to me so vague that to connect myself with them would be to admit that an infinitesimal grain of temperance, mixed with cargoes of sinful indulgences, is a more powerful agency to suppress vice than virtue itself. Above thirteen years ago I subscribed to the following section on moral reform:

"The distilling, vending, and use of intoxicating drinks as a beverage shall be and is hereby forbidden throughout our church, as is also the renting and leasing of property to be used for the manufacturing or selling of such beverages; also the signing of petitions for license, or the entering as bondsmen for persons engaged in the traffic of intoxicating drinks." [Here follows penalty in case of violation.]

ON.—Have you the Good Templars' pledge in your house?

REP.—I have. Here it is:

"No member shall make, buy, sell, or use as a beverage any spirituous or malt liquors, wine, or cider; but every member shall discountenance the manufacture and sale thereof in all proper ways."



ON.—That pledge is not as binding as the one you subscribed to.

REP.—It is quite good if let alone; but the Grand Lodge has passed so many decisions on it that have taken the bands from it, and left it so weak that rum traffickers count the Good Templars among their constituents, except that they will not drink.

ON.—Well, what more do you ask of them than to sign the pledge?

REP.—I ask them not to countenance the manufacture and sale of intoxicating liquors at all. I say down with it. It is an unrighteous commerce, and should not be propped up at all.

ON.—Why! do not the Good Templars discountenance it?

REP.—They have many, very many worthy members who are true to temperance, but they either do not see that the Grand Lodge has tied their hands, or they are powerless to act in correcting the decisions that have almost thwarted the object and aim of their pledge.

ON.—I am surprised to hear that. I thought from what their Grand Lodge lecturer said that night that they were doing a wonderful work.

REP.—They are doing some substantial work to alleviate a few, but sadly fail to elevate. Alleviation without elevation is but a part of the work assigned a reformer. Mr. L——, the man whom you speak of, is a wanderer from the fold of God. He admitted that he was not a Christian; that his good old Methodist mother had prayed for him from his childhood, and had hoped to see the day when he would be converted and become a member of the Church. To which he added, "My time has not yet come." The woman who was with him here is without doubt an indefatigable worker; but alas! what fairy queen pride! What haughtiness of spirit! What lack of the "Spirit which was also in Christ!" What

"Vaulting ambition which overleaps itself!"

One of the old prophets said of Jesus, "Unto Him shall the



gathering of the people be." But these Grand Lodge lecturers deify the lodge, and make it the ONLY center of attraction.

ON.—I see that you have some ground for not joining them.

REP.—I attended their meetings, and took part in them, until I found that instead of leading drunkards to Christ and His Church, they canvassed for the lodge. I felt grieved that an unconverted man should be allowed to stand in the sacred desk of the Methodist Episcopal Church and shoot out such virulent arrows at the people of God. Every Methodist present knew that their Church is doing more for the intemperate in this State than all the Good Templar lodges put together. The Methodist Church stands in the front ranks on temperance reform. I was also exceedingly grieved that the "altar of prayer," the place where her ministers are ordained, and her Bishops consecrated—where the emblems of our Dying and Risen Lord are administered, and where penitents seek the absolution of their sins—should be thus desecrated, and perverted to the utter rejection of the "only way in which we can be saved." Think of it soberly for one moment, Mr. Ondit. How eagerly the angels must watch over the exercises of that sacred place. It is there the TRUTH is proclaimed and defended. It is there the invitations of mercy are heralded. It is there the wayward are pointed to the "Atoning Sacrifice." But see. How changed the scene! Those claiming to be moral reformers are themselves in need of the renovating process in their own hearts. Do you know that the Holy Spirit was waiting to carry the truth home to the hearts of the unsaved, and to apply the blood of the atonement to every penitent believer's heart? How He was rejected in that meeting; and how Jesus, the adorable Saviour, was not so much as named, except in prayer by a Christian minister. Had Jesus been there as He was at Jerusalem in the days of His Incarnation, He would have invited the unfortunate propensity bound victims of appetite and of lust to come and kneel at His feet and appropriate the healing balm of His great salvation.

ON.—I do not profess to be a Christian, but I can plainly

see from your remarks that there is more sacredness attached to the altar of prayer, as you term it, than I ever knew to be before. I thought your objection to the Good Templars to be of a different character altogether from what I have learned from this interview.

REP.—You have not yet heard me give my argument. I have only referred to several points incidentally.

ON.—I was always under the impression that you objected to them on some trivial grounds; and I felt that you had a perfect right to differ with them if you so desired.

REP.—When trivial matters of such character become major issues, they form just grounds for the most radical opposition.

ON.—Well, Mr. Replicant, I am very much obliged to you for giving me some things to think of with regard to this temperance reform. I do not wish to detain you longer.

REP.—Do not be in such haste, Mr. Oudit; I should be pleased, since you have come in to learn why I take the position I do, to tell you more fully what has led me to such positive conclusions relative to the lodge and lodge reformers.

ON.—You have satisfied me that my former impressions were not based upon a correct understanding of your position.

REP.—That does not complete the argument. I am often charged with being opposed to temperance, and temperance reforms. I am often pronounced either a “perjured wretch,” or an “insane fool,” simply because I object to the semi-civilization, and still less religion, of many of these lodges and lodge reformers. I occupy the ground of a conservator of the sacred utensils of the altar, and of the divinely vouchsafed rights of its votaries. It is of imperative importance that I not only set myself right before the community, but also that I draw the curtains aside, and let my critical lodge lovers get some light from without, and invite my friends without to gaze in upon their altars and their priests, and upon their absurd and ludicrous performances for the “good of the orders.”

ON.—I have heard a great deal said against your position, and know that you are being very severely censured by some, while others are of the opinion that you have a right to your

views, and only offer criticisms upon your attitude toward them.

REP.—Criticisms may only affect the manner in which I make my protest; but censure affects my principles and attacks my manhood.

ON.—I notice that your feelings have been somewhat aroused, and that you claim the right of explanation.

REP.—I have no feelings except those of true manhood. I expect no explanation from them. They have none to make. The "good of their order" incorporates the utter disregard of my principles and feelings. There are some exceptions—noble exceptions. I have friends who are connected with some of these lodges who are excellent types of character, and who not only respect me in my views, but sanction my position.

ON.—Is it not strange that they do not leave the lodge and join you in your defense?

REP.—They are with me in sentiment and in feelings; and, but for them, I should despair of being able to correct the balance sheets of the lodges, or measure the strength and force of my protest.

ON.—Why do they not come out in open and out spoken denunciation?

REP.—Very many of them are non-affiliating members. Others are inactive; while still others are earnestly engaged in correcting the evils of their respective lodges. I have in my possession hundreds of names of those who became disgusted with the abominations of the lodge, and have come out of it, and openly renounced it.

ON.—So you feel assured that your position is not so unpopular as many think it to be?

REP.—I do know that the time is fast approaching when these unholy centers of attraction that are crippling the energies of the churches will become so odious that their charters will be taken away from them, and they disbanded by the public sentiment, or, if need be, by legislative enactments.

ON.—I am somewhat surprised to hear that their influence is against the churches. I always thought they were friendly to the churches.

REP.—The churches have to legislate against some of their most common and usual amusements. They get persons from the churches to join them, and make them partakers of their sins. They have creeds that are as heterodoxical as Satan wants them; and forms as devoid of the power of God as were the entreaties of Gulliver among the Brobdingnagites, described in Dean Swift's satirical romance of Gulliver's Travels.

ON.—I have never made close inquiry into their constitution and regulations, and hence know but little about them. I have attended some of the funerals of lodge members in the city; and have heard some of their speakers on their anniversary occasions speak in the highest terms of their "unwritten work;" but, of course, I did not know what it was. I was very much disgusted with their funeral services. They buried two men last week with whom I was well acquainted. One of them was a very fine man—a man of acknowledged integrity. The other was just the opposite. He was one of the most wicked men I ever knew. I attended the funerals of both, and was shocked to hear them read the same burial service over the remains of the one they did over the other. I noticed that they offered them freedom from the cares and disappointments of life and a peaceful rest in that celestial sphere from whence no traveller returns. I was so disgusted that I did say I would never attend another funeral in the hands of the Exempt Firemen.

REP.—I should be pleased to give you a brief statement of my principal objections to all lodges "having forms of godliness but denying the power thereof."

ON.—I have a neighbor by the name of Confrere, who has urged me to join several lodges to which he belongs. He is very anxious to get me to join the Good Templars. Would you object to my bringing him in with me to-morrow evening? He is posted in matters pertaining to the lodge. I should like very much to hear you talk with him.

REP.—The written work of the lodges are known to all. And since he is pledged not to reveal the "unwritten work," there would be nothing gained in coming in contact with him.



ON.—Well, I think that it is due the lodge to make a defense of their principles and practices, and that Mr. Confrere should be allowed to hear your statements, and state his side, if he chooses to do so.

REP.—I have no objections to his coming in with you, but know that his jewel is “a silent tongue,” and that like

“Willie Wier; what he does not like  
He will not hear.”

ON.—Will it be convenient to you to talk with him to-morrow evening?

REP.—I have no other engagement then.

ON.—Then you may look for us to-morrow evening. Good night.

## CHAPTER II.

ONDIT, CONFRERE, SIMPLE SIM, AND REPLICANT IN MISCELLANEOUS DISPUTATIONS.

[*Replicant is seated in his parlor reading the latest news from the survivors of the “Jeannette,” when the sound of the door bell reminds him of the engagement he made with ONDIT the night before. He opens the door and invites the company in.*]

ON.—Mr. Replicant, I take pleasure in introducing to you my neighbor, Mr. Confrere. Also Mr. Sim.

REP.—Be seated, gentlemen; and let me take your hats.

ON.—I wish to explain how Mr. Sim came in with us. He heard us talking, *i. e.*, Mr. Confrere and myself, concerning our visit to you this evening, and asked us if we objected to his coming with us. I thought best to leave his remaining here during the evening to your decision.

REP.—I am glad to see him. I have met him upon the street several times, and he has always bowed very politely, but I have not had the pleasure of forming his acquaintance until now. Seeing, however, that we have an engagement



to-night, I think the feelings of your friend, Mr. Confrere, should be consulted with reference to the contemplated discussion taking place in his presence.

CON.—I have come in upon the invitation of Mr. Ondit to have a talk with you and get you to correct several statements you made to him last evening. I am not ashamed of my principles, and I am not particular who hears them.

ON.—I think, Mr. Sim, you can remain, if you desire.

SIM.—i am glad tu be hear. i herd u an Konfrere talken lait las nite bout lodges, an i knu that if any uv yure lodges has ever dun fur u  $\frac{1}{2}$  as much as mine has fur me, u'd stik tu em an never let go a-tall. i have belonged to em 11 yeers, and think a heep moar uv em now than ever i did afore. if it is tru that u, Mr. Replykant, sed what i herd u did, u r kind uv shaller sumwhair, and i kno what i em sa'en, tu.

REP.—Yes; I have heard that before, and really think that my case needs immediate attention.

SIM.—We have a docktor in mi lodg who xamines them as wants to jine us. He'd sune tell u if u r alrite or not. i am realy uv the opinyun that u r not jus rite sum how.

REP.—What has led you to such a conclusion?

SIM.—W-e-l-l, ever since i herd that u r so down on the lodges, i maid up mi mind that ther wus sumthen holer sumwhair. an then, las weak 1 uv our oraters sed in a speech that the lodg had sum enemies, but that tha kudent du nuthen. He sed that any man whu wuld oppoas us wus krazie an wus not rite smart.

ON.—Mr. Replicant, I hope you will not feel hurt by Mr. Sim. He is very positive, and always talks that way.

REP.—Not at all; not at all, Mr. Ondit; Sim has learned his lesson well. He hates his friends and loves his enemies.

ON.—(In a low voice.) He is not considered altogether right by his neighbors. They call him Simple Sim, and I hope you will not allow him to annoy you in the least.

CON.—Mr. Replicant, I learn that you have said some very hard things against the lodge; and that you do not favor the Good Templars. You may be able to argue and plead your

case before those who are strangers to our societies, but your arguments will not hold good when you face a man who has been through them and knows their workings.

REP.—I trust, Mr. Confrere, that you will manifest an excellent spirit in this interview. I gave my consent to your coming in and having a talk with me, but I am somewhat astonished to hear you insinuate that I took the advantage of the ignorance of my audience last evening.

ON.—Mr. Confrere, I think you are a little excited, are you not? There was not a hard word said last night. Mr. Replicant replied to numerous questions I asked him, giving me some insight into the so called “good of the orders.”

CON.—Did not you say that he pronounced the lodges Christless institutions?

ON.—Hé said that some of them were.

REP.—Gentlemen, the main question leading to this discussion is temperance. I am not a little surprised that a spirit of retaliative argumentation should so early make its appearance. Let us be men; and if we must differ, let us differ like men. We may not be able to estimate the merits or the demerits of a cause, by weighing it in the ounce notches of the first quarter pound.

SIM.—u hav got moar sens than i thot u had when i kum in. Tha sumtimes git to spaten in our lodg, and hav tu be told that—

CON.—If you take the position that any lodge to which I belong is a Christless institution, then you assume what is false, and you ought to be willing to correct your assertion.

REP.—The object of this interview, as I understand it, is, to discuss the temperance question. When Mr. Ondit came to see me last evening, he charged me with being opposed to temperance; and when I assured him that I was not, he said that he understood that I was opposed to the Good Templars. To which I replied that a person might be opposed to the use of a kerosene lamp without opposing light. Mr. Ondit himself admitted that he came to me to get my views upon the temperance question, and stated several objections he had to its being so mixed with other issues. He also told

me of how the Good Templars commented upon my refusal to join their lodge in this city when requested to do so during the temperance meetings held here last week. I gave him several reasons why I could not join them.

CON.—Did you not argue the lodge question before him last evening?

REP.—I made a few general remarks, and urged him to hear me while I gave him my reasons more fully for taking and occupying the position I do. It was then he requested me to postpone the matter until this evening, so that you could be present. I am perfectly willing to be corrected if I have made any incorrect statements, or arrived at any immature conclusions. I am not a do-nothing of a man, but am personally identified with a society that contemplates the elevation, the amelioration, and the salvation of its members. We claim the mission of moral reformers should be commensurate with moral evil—that Jesus Christ came not only to “seek the lost,” but also to “save” them.

CON.—Do not we save many from drunkard's graves?

REP.—You do occasionally, through the influence of Christian effort, get some one to quit drinking; but then you encourage so many concomitant vices among your members, that it is an indisputable fact that your want of moral restriction is more fruitful of vice than of virtue.

CON.—So you think we are not doing any good at all, do you?

REP.—You allow “your good to be evil spoken of,” and your evil to be well spoken of. You put “darkness for light, and light for darkness.” Jeremiah told the obdurate Jewish priests that they had “healed the hurt of the daughter of his people slightly, saying peace, peace; when there is no peace.” The prophet says, “We looked for peace, but no good came; and for a time of health, and behold trouble!” My objections to the Good Templars are based upon premises worthy of more than a glancing thought. Upon all movements of moral reform, I take the position that any influence, be it the result of an organization, or of an individual, that does not enlarge the spirituality of the Church of the Lord Jesus,

is an unwholesome influence, which only tends to cumber the ground, and monopolize the territory that God gave His children for the purpose of sowing the words of truth, and reaping the harvest of life.

CON.—I am not a theologian, and do not claim to be able to discuss points of theology; but cannot see that the Good Templars are monopolizing territory. They have done a good work since their organization in 1851.

REP.—Are you ignorant of the fact that very many of those who entered it with flattering prospects to accomplish a work for God and humanity, have become disgusted and withdrawn from it? Some of the leading men of this State have abandoned all hope of ever accomplishing the work contemplated by them when they joined the lodge. They are so mortified over the red tape nonsense and meaningless marching around and around, and halting, and marching a little more, and then a little more red tape, and then a bow, and then a salutation, and so forth, and so on. They went in there to do business, not to play bo-peep. They are men of sense, and cannot and will not play the play of "Simon says thumbs up! Simon says thumbs down! Thumbs up! Thumbs down!" Some of them went down stairs and took their thumbs with them, to aid their fingers to work in more fruitful ways, and have not returned since.

CON.—Did you ever belong to them?

REP.—I belong to a society that adopted a temperance and prohibition clause in 1821, thirty years before the Independent Order of Good Templars had an existence.

CON.—What is the name of the society?

REP.—They are called *Die Vereinigten Brüder in Christo*.

CON.—I have heard of them, but never knew that they adopted temperance measures so early. You say it was in 1821?

REP.—Yes, sir; May 15th, 1821.

ON.—That must have been among the earliest temperance movements known to the churches?

REP.—The General Association of Massachusetts Proper, in 1811 appointed a committee, of which Rev. Dr. Worcester



was chairman, whose object it was to check the progress of intemperance. It did not, however, complete its organization till 1813.

CON.—Did not other churches enter the movement at that time?

REP.—The American Temperance Society was organized in 1826. It was the first into which the evangelical churches entered. Remember, this was five years after our society took official action upon the temperance question.

ON.—Mr. Replicant read to me last evening their temperance clause. It is the strongest one I ever heard.

CON.—It cannot be stronger than ours.

ON.—Well, it is. It forbids using, as a beverage, all kinds of intoxicating liquors.

CON.—So does ours.

ON.—Wait till I tell you, will you? It forbids distilling and vending intoxicating liquors; and will not allow its members to rent or lease property to be used for the manufacturing or selling of such beverages. It will not allow its members to sign petitions for license, or enter as bondsmen for persons engaged in the traffic of intoxicating drinks.

CON.—Neither will the Good Templars.

REP.—Do you wish to be understood that the Good Templars discourage the manufacture and sale of intoxicating liquors in all proper ways?

CON.—They do. Their pledge says that "every member shall discountenance the manufacture and sale thereof in all proper ways."

REP.—Can a Good Templar ever grant a license to rum-sellers?

CON.—No, sir; he must discountenance it in every proper way.

REP.—But suppose he were a revenue officer, would he have the right to issue license to rumsellers then?

CON.—No, sir; no Good Templar would aspire to be elected to, or desire to remain in any position that would involve him in the sale of liquor. It is wrong to license the sale of it; and hence it follows that no good temperance man

would hold an office in the State that would oblige him to violate his pledge.

REP.—Was you present at the seventh session of the Grand Lodge of California?

CON.—No, sir; I was not.

REP.—The Grand Lodge decided that “a member does not violate his obligation when acting in the capacity of a county revenue officer, by issuing or granting license to rumsellers.”

CON.—Let me see that book. [Rep. hands him the book, open at page 29.] I never saw that before. If I had been a member of that Grand Lodge I would have fought against it to the last. Let me see—the seventh session—why, that was before I joined them! Well, I declare, it is strange I did not notice that before. Had I been in that lodge I would have defeated that measure.

SIM.—That's what u git fur not tenden to yure bizniz.

REP.—Did you attend the twenty-first session of the Grand Lodge?

CON.—Yes; I was a member of it.

REP.—How does it come that you did not remonstrate against that infamous decision found on page 30? Turn to it, please. It reads: “A Constable who, in the discharge of his official duties as such, sells intoxicating liquors, does not violate his obligation.”

CON.—I was not on that committe.

REP.—Was you in the bar of the lodge when the committee came in with that report?

CON.—Let me think a moment. Yes, I was; but then there were so many who favored it that I knew that there would be no use to oppose it.

REP.—So you allowed your conscience to be trampled upon by the majority of the members of the GOOD Templars' GRAND LODGE of California? Let me read you several decisions of that grand (?) body. (See fourth session, page 45.) “It is not a violation for a carpenter or other artisan to merely labor for hire in refitting or repairing an establishment used for the sale of intoxicating drinks.” (See eighth session, page



42.) "It is not a violation of the obligation for a man to gather grapes to be made into wine, who is at work by the month for a living." Also, "It is not a violation of our obligation to sell glasses, etc., knowing the same are to be used in a liquor saloon." Let me ask you, Mr. Confrere, what do you mean by that "etc.?"

SIM.—Kant u take a hint without be'en kikt?

REP.—Session twenty-second, page 30, reads: "A member does not violate his obligation who sells a town lot knowing that it will be used for the purpose of selling liquor." On page 29 it says: "It is not a violation of a Good Templar's obligation to print labels for beer barrels."

ON.—Mr. Replicant, I am now fully convinced that you are not only justified in not joining the Good Templars, but if these things be true you ought to take the stand and let the world know that the order is a misnomer—a farce, that is unworthy the name it bears, or of the support it receives.

REP.—I will now give the sum of these decisions, and show you, Mr. Confrere, what is left of that pledge. The G. W. C. T. sells Pat McGullen "a town lot, KNOWING that it will be used for the purpose of selling liquor." The W. V. T. is a carpenter, and moves a building on it, "refitting an establishment used for the sale of intoxicating drinks." The W. M. "issues a license to the rumseller." The W. T. "gathers grapes to be made into wine." The W. F. S., in "discharge of his official duties as such, sells intoxicating liquors." The P. W. C. T. sells glasses, etc., "KNOWING the same are to be used in a liquor saloon." And the R. H. S. and L. H. S. "print labels for beer barrels." The Worthy Chaplain (see opening prayer) then prays, "Our Father, \* \* be Thou pleased to pardon all our transgressions, and forgive us for having loved and served Thee so feebly. \* \* \* We would commend to Thee the suffering everywhere, and especially the inebriate and his family; and wilt Thou help us to work for the good of those thus unfortunate. Bless, O Lord, the organization to which we belong," etc.

ON.—Why, gentlemen, I am more and more astonished to hear these things. Mr. Confrere, why did not you tell me of

these things? You have so often urged me to join your lodge, telling me that it was one of the grandest temperance organizations in the world. Do you know these things to be true?

CON.—Well, they may be so in some cases.

ON.—Has not Mr. Replicant showed you page and section in each instance?

CON.—Yes; I don't deny that he has.

ON.—Then why did you so urge me to join? I came nearly being persuaded; but concluded to hear Mr. Replicant's views before I joined. I owe him a debt of gratitude I can never repay. I have a wife and four children—two boys and two girls. They are virtuous and innocent. Had I joined, they would have entered with me. They never drank a drop of intoxicating liquor in their lives. How mortified I would have been to have taken my family into an institution which, for the sake of official positions of distinction, will allow its members to “grant license to rumsellers;” and for the almighty dollar allow its members to “sell town lots,” and “refit establishments for the sale of intoxicating drinks;” and “gather grapes to make wine;” and “sell glasses to liquor saloons;” and “print labels for beer barrels.” And do you call that a temperance society? Mr. Replicant, you are a benefactor, and I shall see to it that the misrepresentations I have heard made of your position are corrected. I shall demand their correction.

CON.—Mr. Ondit, to be candid with you, I will just say, that I never saw things in the light in which I now see them.

REP.—Gentlemen, you would do me a great favor if you would allow me to continue my argument against the lodge as it relates to moral reforms. I have only just introduced the grounds of my objections to these would-be reforming institutions.

CON.—I should like to hear what you have against secret societies.

REP.—I have already told you, and shall I tell you again, that the object of this interview is to hear my objections to the Good Templars, as moral reformers.

CON.—I understood Mr. Ondit to say that you objected to the lodges, and I would like to hear your objections to them.

REP.—Mr. Confrere, it seems to me that you are trying to evade the real issue. You are among those who have said repeatedly that I was not a true temperance man. You have said that no sensible individual would object to the Good Templars; and that they were doing more for the temperance cause than all the churches combined. I want you to know that you do the churches a great injustice by such statements. You want me to correct some things I have said, and I have told you that if you will point out any incorrect statement I have made, or conclusion arrived at, I would most gladly correct them. Shall I expect as much from you? You have misrepresented me most grossly, and most unjustly, and you ought to be willing and ready to retract what you have said.

CON.—What I said of you was based upon the understanding I had of your position. I do not see anything to take back.

REP.—Did not you tell certain persons that I was not a very stanch temperance man? Did not you say that any man who would refuse to join the Good Templars, as I had done last week, was no man at all, and that all of the temperance such men had could be put in a thimble? Did not you say that our society had no right to withhold membership from the I. O. G. T.?

ON.—Yes, Mr. Confere, you told me some things more severe than those, and had it not been for this interview, I should, perhaps, always have considered this gentleman as not being very favorable to temperance. I feel in duty bound to defend him whenever I can. I have not said anything against him; but have heard a great deal against both him and the society to which he belongs, and I claim that those who have been so active in censuring him should be made to know where he stands, and correct their statements concerning his position on temperance. He has not only shown what a grand TOTAL ABSTINENCE AND PROHIBITION SOCIETY he is connected with, but has also shown that the Good Templar's pledge has had its bands taken off by the Grand Lodge. I am unable to account for the impudence



that persists in setting itself in array against such a grand society as the one to which he belongs.

CON.—I can assure you that as soon as his position is fully known all further criticisms will come to an end.

REP.—I have explained, in brief, our position again and again. I have called attention to it from the public stand, and through the press; and have conversed with members of your lodge quite frequently, and told them where we stood upon this question. I have asked them to make a statement in open lodge, and set us right before their society, but still they have not done so. It is not right that the unjust censure alone should cease, but what they have written and spoken should be retracted; and, besides, our true position stated, so that in the future we shall be commended and not condemned.

CON.—Perhaps you are expecting too much to be 'corrected.

REP.—An open acknowledgment of their error, and a plain statement of our position will suffice. Will you make them?

CON.—I have heard that your main objection to the lodge is its secrecy. Now, if that be true, they will hardly want to make any statements until you explain why you are opposed to their secrets.

REP.—I see plainly that you are determined to get an expression upon that matter. I understand you are not a professor of religion?

CON.—What has that to do with your answer to the question on secrecy?

REP.—My objections to secret societies are based, in part, upon their rejection of God's plan to save the lost, and also upon their sacriligious ceremonies, instead of "worshiping God in spirit and in truth."

SIM.—i hav bin amung em 11 yeers, an i kno what i sa when i tel u tha r religus in mi lodg. tha pra an sing oads until u'de think it wus a meeten hous. an sum time tha putty neer preech, but hav tu be stoped.

ON.—Mr. Replicant, since I at first came to you in disguise, so to speak, not letting you know my real object for

desiring an interview with you; and because of the confidence I reposed in the parties who informed me of your position, and your plain proof of their misrepresentations, and the weakness and futility of their boasted lodge temperance, I would also like to hear your arguments relating to secret societies, believing that you are as able to vindicate your position against them, as you were against their temperance absurdities.

REP.—Mr. Ondit, the discussion of the lodge question can only be considered here as it bears upon the question of temperance. I do object to all secret lodges, but I cannot now give my views upon them from several considerations. First, because I desire to give my reasons more fully for withholding membership from secret temperance lodges; second, because we have no time to enter into an examination of the real merits and demerits of that matter this evening.

ON.—Would you not be willing to state your objections to secrecy as it relates to temperance lodges?

CON.—Yes, I should like to hear what reasonable objections you have to offer against the secrets of the lodge. There are no reasonable objections existing against their secrets.

SIM.—u bet!

REP.—I should rather not analyze their secrets at this time; but would prefer to only draw the curtains aside and let you glance in and see for yourself. I think one face-to-face look will suffice. And if you shall be able to see what I will point out, you, Mr. Confrere, will come out of the lodge without delay; and Mr. Ondit will never have any desire to enter a lodge room.

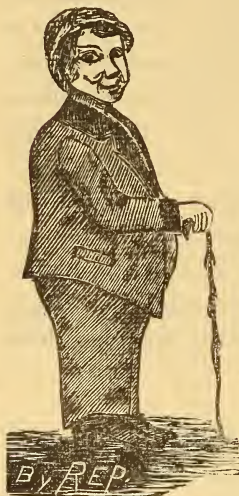
SIM.—i never wil giv up mi lodg for enybody. wher wuld i git mi kloas? who'll sit down with me o' nites when i'm sik? i kno what i sa when i tel u it is cheeper tu be sik in mi lodg than to be wel enywhair els. when i'm sik i git muney al the time from mi lodg. tha hev kep it up fur 11 yeers with but litel grumblen bout it. i'm not goen to giv em up yet a while.

CON.—Mr. Replicant, I am connected with several lodges, and I cannot see why—

SIM.—Let me talk. i herd u al the evenen, and now u here me a minnit, wil u?

ON.—Mr. Sim, please allow Mr. Confrere to speak. We came in this evening to have a conversation with this gentleman, and trust our interview will not be interrupted.

SIM.—jis let me giv u a litel akount uv mi xpeerence in the lodg tu which i belong. i wont talk long. now jis afore i kommens, i want tu sa that mi lodg hez dun evrything fur me that kuld be dun fur enybody. now let me tel u what i



kno to be a fackt. i wuzent konsidered respektable til i jined em. i kum within 1 uv not giten in a-tall. tha thot shure i kuldent keep it. i hev ben in 11 yeers, an never told enything yit. when i went in i only wayed 100 and 32 pounds, now i way 200 and 2 pounds and a  $\frac{1}{2}$ , and am giten bigger al time. if i'de leeve em now ide luze mi offis as pound master; then what wuld kum uv the dogs? Klum, mi boy, wuld be discharged from the od felters' bank in les an a minit, an Nancee, my gurl, wuld luze her plais at Mr. Nooman's rite a wa, bekaus he is hie up in the order. afore i went in, i kudent git

[SIMPLE SIM.] wurk no whairs; now i kin git mor nor i want tu luk at. i'm sik heep uv mi time, an git paid rite along. the only thing i kant see thru is that tha dont giv me moar than tha du Mr. Slikens. i'm poor, an he's rich. now i think tha ottu pa me moar fur be'en sik than tha du him, kos he dont nead it lik i du. i told the rest uv em uv it 1 nite, an tha told me that i must remember that we wuz al alike. that tha made no diference a-tall. that evrybody wus jus as good as enybody els, if tha belongd to us. tha said that nobody culd brag and blo uv how much beter tha wuz nor enybody els, an that the rich kudent git moar nor les than the poor fur be'en sik. we, sed tha, r all



ekel and the same, an all belong tu each other. then i wuz glad. i tole mi wif nex da that i wuz as gud as Mr. Slikens, an that the nex time we boath got sik i'de pruve it tu her. she got auful mad, an sed she didnt thank us fur be'en all alike. she sed "if u r all alike then u r like that Jak Gunnil what izent rite smart; an like Hen Sikler who gits drunk an whips his wif; an like that old Mr. Goodos whu cheeted mi bruther out uv his farm; an like that old salune keeper whu maid our Charlie a drunkard; an like profeser Buschief whu is a free luvver, an whu has got 2 wimen sumwhair, an wants to mary our Kate." now i tel yu i didnt kno what tu sa. i never thot uv that afore. i reely felt like as if i wuz goin to be sik long nuf to git 20 dollers. but mi wif she sed, "i'm a shaimed uv miself to think u'd belong to a lodg whair sich meen foaks belongs, an then be tole u r al alike. there is them men what tended them ingersoul leckters in the theater; and holered an jus maid fun uv the church uv which mi muther wuz a member. an there is them foaks what jined the liberell unions at the hall, and hired a man to kum evry weak jus to mak fun uv the church. tha all belong to yure lodge. them men what rode bi our hous las sunda a yipen an holeren, a go'en to the sunda piknik, tha al belongs to yure lodg. them bruers and distilers, and moar as 9 salune keepers belongs to yure lodg. then ther is the Yants, an the Turlens an the Waldogs, why evry 1 uv em is regler infiddels. tha hait the bible an God, an r al time maken out that the preechers r the meenest foaks what is. tha dont beleeve in heaven nor in hell, nor in nuthen gud. now tha al belong to yure lodg, an if u haint no beter than tha, an u r all jus alike, which maks you az meen as them, then i'em a goen to take the children an go whair nobody'll kno whair we r. i'em a shaimed to hav u in sich kumpany, an then hav foaks pint at me an sa, 'ther goes Mrs. Sim.'"

i tel yu that gav me trubel sich as i never had afore. i didnt kno what to sa. What she sed wuz tru, an i knu she knowd it. i told her we had a bible in our lodg, an that it wuz alwais open at the same plais; an that we praid; an that i had herd the prair so often that i knowd it by

hart; an that we sung oads fur hims an sams; an talked about evrything we kud think uv. i tole her i had belonged tu it 11 yeer, an never herd em talk about religun. i told her that mor an 14 times in them 11 yeers persons had tu sit down and shut up who wanted tu talk about religun. that tha, that is, us, wudent alow it. that it wuz a improper debait. but she kried, an kried, an got the childern al to krien, an kum within 1 uvagiten me tu kri tu; but i kep frum it by thinken uv how i wuz inisherated. i tel you things loked kinder as if we wuz not al alike. i tole her if she wud keep stil i wud git her a nue hat the nex time i got sik. o, deer, how mad she got. i left, an went to wher tha wuz selen speks, tu see if i kudent git a pare wich wud help me tu see things in a difrent lite, and found a pare, but hadent nuff muney tu git em without giten sik agen, an i dident kno how the ole woman wud like tu be bothered a giten things tu eat fur them who the lodg wud send tu sit down with me a whoal week. so i giv it up and went hoam and tole her i wuz boss here. she sed nuthen, but nex mornin i notised that the ole kat and i wuz al the census taker kud find in the hous. the rest uv us wuz gone, an the kat loked as if he dident like it a bit. so i reported mi trubel tu the lodg, and tha advized me tu hang on tu it an tha wud sune git me a divorce an anuther wife, an if i dide tha wud giv me jis sich a funeral as tha gav Mr. Pusher, the salune keeper, an Mr. Berderson, the metherdish preecher, last fall. tha tole me that sumbody had bin talken tu Mrs. Sim, an turnen her agenst us. that sum one had giv her xpose buks to reed, an had tole her lize bout us. I tole them i gest sum one had, kos i notised she haled me by nik naims, sich as fides, an aron, an mozus, and sum others. tha tole me tu be stil about it, and i am goen tu be. as long as i kin keap sik i'm all rite, but when i'm well mi inkum is rather skars. now, i tel u, any lodg that'll du what mi lodg has dun, sufered, an alowed, is good enuf fur me tu liv in. i'm just as gud as Slikens, the banker, an he has tu hear it sed. i never xpected sich honer wud kum tu me. i'm sory mi wife an children tuk sich a liken to Kansas; but

then tha left while i wuz in the lodg helpin to inisherate Profeser Tung, the man who has bin given the people them great leckters on the "bible not inspired." i think he is smarter than sum who is in the lodg. they sa ther is sum gud things in the kampfment degrees, an if ther is, i'm goen tu git em. i ask em 1 nite tu giv me sum insite intu what tha had in the kampfment, but tha had so much tu tend tu that nite tha had no time fur misellainyous biznez, and ad-journed afore tha got tu it.

if the things in it aint no better than tha had when i kamped in Kansas, in eighteen hundred an 42, then i'll only take jis nuff uv it tu keep a be'en like Slikens, the banker.

if mi wif had not emigrated tu Kansas, tha wud hav maid a rebekah uv her afore long. then she'd bin jis as gud as Mrs. Slikens, the banker's wif. i think she'll rew it afore long. i kno she wud hait tu be kalled rebekah. i gave up mi naim. tha used tu kall me Nik Sim, now tha kall me Mr. Sim, an Bruther Sim, an sumtimes Kurnel Sim, the poundmaster. tha kall mi wif Gemima Susan Abagial Sim; but rebekah wudn't taik so long tu sa when i git in a hurry. deer me, what trubel i hav got. but then i'll stik tu the lodg fur the gud it has dun me duren the 11 yeers uv mi sikness ever now an then, an fur the hoaps uv giten sich a funeral as tha gav Mr. Pusher, the salune keeper, an Mr. Berderson, the metherdis preeher, las fall.

ON.—Mr. Replicant, it is getting somewhat late, and you are perhaps becoming tired. Could not Mr. Confrere and myself come into to-morrow evening and have further conversation with you?

CON.—I should like to hear you give your views upon the lodges; *i. e.*, upon, as you said, those features of it that bear upon temperance.

REP.—I am not tired, gentlemen; but if you prefer, will be pleased to see you to-morrow evening.

CON.—I am acquainted with Rev. Mr. H——, the pastor of the —— Church, who is a member of several lodges in this city, and an active worker in the I. O. G. T. I can-

not say that he would consent to come, but in case he should, would his coming meet your appropal?

SIM.—yes, i kno him. he's one uv us; I helped tu inisher-ate him.

REP.—It would afford me great pleasure to have him present at our next interview.

CON.—In case he comes, I should like you to make your theological argument to him.

REP.—Very good. Tell him to come in and spend an evening with me in social investigation.

ON.—Our hats, please.

CON.—Good night. I hope I have not wearied you.

ON.—Good night. Much obliged to you for the information you have given us this evening.

SIM.—deer me, how i du wish mi wif an children hadent taken such a noshun tu Kansas.

REP.—Good night, gentlemen.

### CHAPTER III.

REPLICANT'S INTERVIEW WITH ONDIT, CONFRERE, REV. MR.

H——, AND SIMPLE SIM.

*[It is Wednesday evening. Mr. Replicant is expecting a signal at the door every moment. At last it is heard, but upon opening the door, Mr. Sim alone is there, and is invited in.]*

REP.—Did you see anything of the gentlemen who were present last evening?

SIM.—i didnt. i gess Mr. Konfrere is putty mad. i talkd plane tu him goen home las nite. he sed i had no bizniz tu tel what i did. i em an od feler, an so is he, but i em not a gud templer.

*[The door bell is heard again, and upon opening, three gentlemen appear. They are kindly received and seated in the parlor.]*



CON.—Mr. Replicant, I take pleasure in inviting you to shake hands with Rev. Mr. H——, pastor of the —— church of this city.

SIM.—how du u du, Mr. H——? i kno u.

H.—(Somewhat dashed.) I am quite well.

SIM.—dont u rikoleckt me? I helpt to inisherate u intu our lodg. i thot sum uv them ingersoul infiddels wuld split their sides lafen at u when we got u all fixed up tu kum in mung us. i gess u thot u wuz goen tu git kilt, dident u?

CON.—Hum, hum. This is a delightful evening.

H.—Very pleasant indeed. We have had a delightful Spring.

SIM.—Mr. H——, did u kno mi wif, Mrs. Gemima Susan Abigial Sims? she tuk quite noshun tu——

CON.—Mr. Replicant, I have given the Rev. Mr. H—— a synopsis of our conversation of last evening, and would be pleased to have you state to him your objections to joining the Good Templars.

REP.—Do you wish me to repeat the argument of the Grand Lodge of the I. O. G. T.?

CON.—No, sir; but your arguments against the lodges relating to the temperance question.

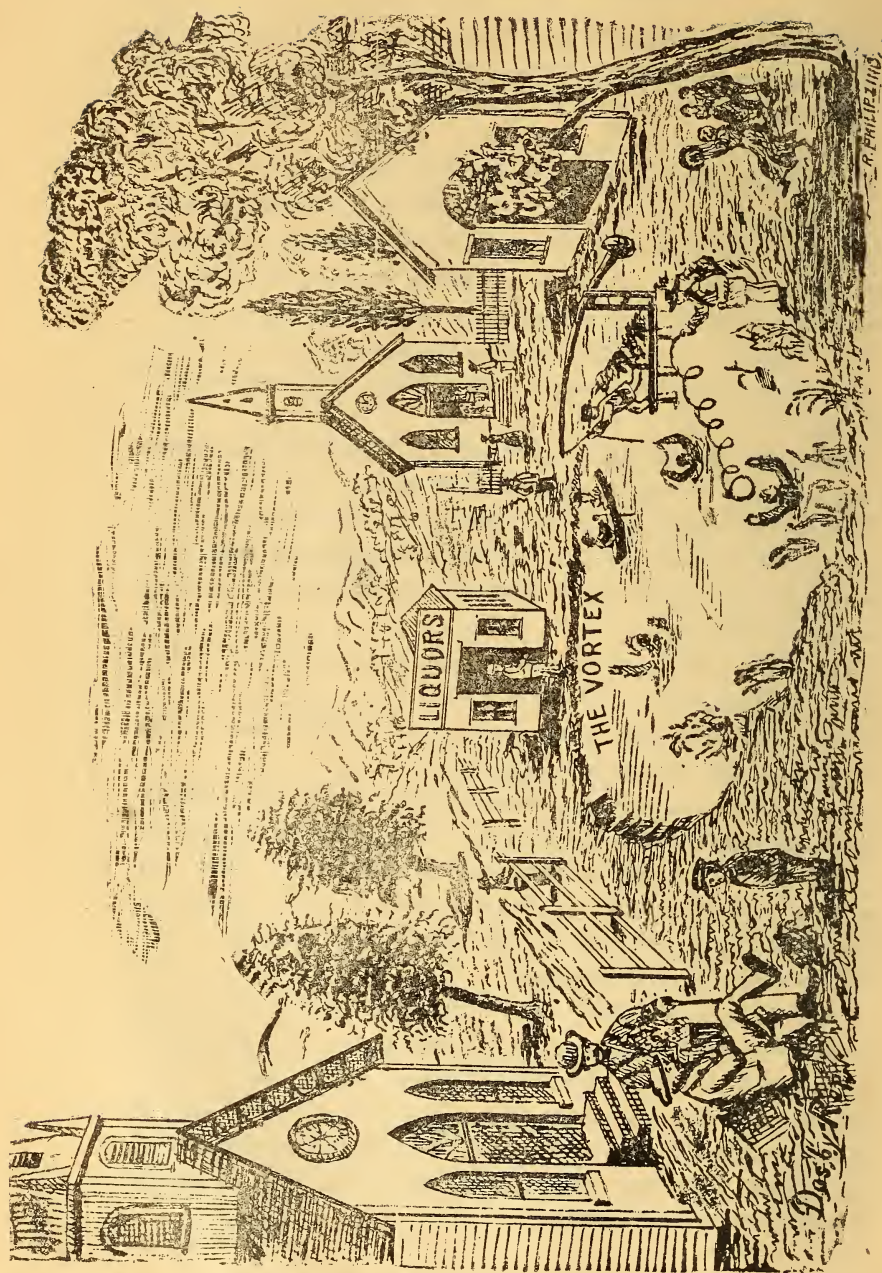
H.—I learn you are very much opposed to the Good Templars, and I cannot account for it upon any grounds of secrecy.

REP.—I have a pen drawing here which I will show you, to give you some idea of the territory I shall canvass, to show that my position is the only safe one to occupy.

H.—What is your position?

REP.—*I hold that moral reform should be commensurate with moral evil; and that any society claiming to be moral reformers, and offering, either by inferential teaching, or by lessons direct, any flattering hopes whatever of a peaceful immortality, must of necessity employ the means that Jesus the Christ of God instituted. But before entering upon my argument further, allow me to exhibit you the drawing.*





CON.—What do you wish to show by it?

REP.—Notice, here upon the left a large church edifice. In front of it are two men and a boy. There is a road passing the church and leading into the interior. To the right of it you will notice a fence, several panels of which have been taken away. Do you see that man about to pass through from the main road to that saloon? You see there is a man just entering it. Above it, in prominent characters, is a word freighted with all the woes of a drunkard, and the sorrows of his unfortunate family. In front of it is "THE VORTEX," in which 60,000 are annually engulfed and lost.

They frequent that saloon until their manhood is lost, their reason dethroned, their hard earnings expended, and their hopes blasted. They either soon die in a fit of *alcoholism* or commit suicide. This saloon has many patrons. It has many branch houses also, all of which are doing an immense business. They have above 1,500,000 tipplers, and 600,000 drunkards. They have made 800,000 paupers and 30,000 maniacs and idiots. 1,000,000 of orphans are sadly lingering at the threshold of Charity, to be taken in and cared for by a merciful, or, as is too often the case, by a merciless populace.

CON.—Why do not the churches provide for them?

REP.—I will answer your question presently.

CON.—Why not answer it now?

REP.—I promise you to answer it satisfactorily when I reach that feature of the argument. But lest your anxiety deaden the percepts of your mind so as to lose all that I desire to precede the answer to your question, I will give you one answer which you may hold as collateral security until I shall announce to you that I am about to consider the elevation, amelioration, and salvation of the victims of an immoral life. It is this: The lodges have monopolized our "healthy" male membership, and exhausted our treasure to such an extent that our relief committees have not the wherewithal with which to supply all who apply for help.

CON.—Very well. Go on with your explanation.

REP.—Upon the banks of this fearful cesspool 450 persons annually take their own lives, and, in death's last agonies, roll down over the rugged steep and sink from sight in the seething liquid, never to rise again. Between that saloon bar and the "vortex" 700 murders are committed during the same period of time. No human tongue nor rapid pen shall ever be able to recount the deeds of horror, incited by the demon who dwells in that brothel. To the right of the saloon will be seen another church edifice, and near it a hall, which is occupied by the Good Templars. And here, near this tree, is a gong dancer, and also a young couple. The latter have concluded to "just waltz around a little." It is not "lodge night," and if that old woman has a right to dance, they certainly need have no fears. Now let us examine the vortex. You see there are three men in it. The one near us here is in to his waist; the one above him to his armpits, and the one to their left, where he cannot touch bottom. The first is the tippler; the second the moderate drinker, and the third the besotted drunkard. Each and all of these should be saved. The boy to the left is looking at the men before him. Their example is his ensample. It is church night, but they spurn the services of God's house. They belong to several lodges; and upon to-morrow evening one of them holds forth, and they must not exhaust all of their energies in church going, lest it weary them. They belong to the Good Templars, and are enjoying a smoke on the outside, while the good people inside the church are praying. The boy is greatly discouraged. He has seen a great deal of the misery of intemperance. His mother died of a broken heart, caused through his father's neglect and cruelty. His father fell into the vortex last Winter, and was lost. Poor boy! He has been over to the Good Templars' Hall several times, and wanted to join, but they told him that "none under twelve years of age" could be admitted. That excluded him. He then told the two men with whom he is now conversing, that since they would not let him join, they ought to go with him to the church. They ask him why he did not join the "Band of Hope." "Why," said the



boy, "I do belong to them, but I am tired of going. They keep a saying the same thing over and over, until us boys is all tired of it. Then the person who has my class does not belong to church. My mother told me so many things about Jesus, and about Heaven, that I would like to have some one talk to me like she did. The night she died, she told me to bring Nellie, my little sister, and Ralphie, the baby—he was only a year old—to her bed. I put the baby in her left arm, where she said she wanted him, and lifted little Nellie upon the bed near her pillow. I then sat down by her side, and she told me what to do. She told me to be kind to Nellie and the baby. Then she told me and Nellie of Jesus, and said that He loved all good children. I never saw her so happy. She commenced singing, then, and sang a verse she taught Nellie and me to sing while she lay sick. It goes this way:

‘I will sing you a song of that beautiful land,  
The far-away home of the soul;  
Where no storms ever beat on the glittering strand,  
And the years of eternity roll.’

She told us to be good children, and to pray to God every night and morning. I promised her never to drink, and to always be a good boy, and that just as soon as I got to where there was church and Sunday school I would go and take Nellie with me; and that when Ralphie got large enough to go, Aunt Mary, who took us home after mother died, would get him ready, and I would take him along, too. Mother then kissed Nellie and me, and said God would help Aunt Mary to take care of us. Then she kissed the baby, and said, ‘O God, take care of my poor little children.’ Then she looked at us again, and said, ‘Good by, Nellie. Good by, Willie. Good by, auntie. Good by, my dear baby.’ Then Aunt Mary said, ‘Your mamma is now dead.’ When they buried her she had such a sweet smile on her face that Aunt Mary said she looked happier than she ever saw her look when she was alive. [By this time the company were in tears.] After awhile I joined the Band of Hope, and thought they would talk to me about Jesus, like my mother

did. She used to tell me how good He was to every one He met, and how He could save bad men. She said He could help them when no one else could do anything for them; and that He would help all who would come to Him. I wish my father had gone and had Jesus help him, but he is dead. They don't talk that way in the Band of Hope, and so I thought I would join the Good Templars. I asked one of them if I might, and he said I was too young; and so I thought I would come away over here and have you take me in this church. My mother said she joined when she was nine years old. I am eleven, and I think they will take me in."

CON.—What do you mean by that man throwing that rope to the man in the vortex?

REP.—Why, that is a member of the Sons of Temperance. He is trying to get that man to take hold of it and let him pull him out. But you see the man is fast in the dead sands below, and knows that if he is drawn to one side or the other he will be drowned. His only hope is to be lifted up and out at once. The other man is a Good Templar. He has a platform built out a few feet from the shore, and has a rope attached to an Egyptian gigyard, and has made several efforts to draw the man out of the cesspool, but his rope is either not a good one, or his task a difficult one, for at each effort the rope breaks, and the man sinks deeper in the sands. Now let me show you another picture. It is that of

Borachio.





What shall we do for this man?

H.—Why, that is plain enough. We must get him to, to——. Well, I should try to persuade him to quit drinking and lead a sober life.

CON.—I would get him into the lodge the very first thing; then I would try to keep him from drinking.

REP.—I would lead the unfortunate victim to the feet of Him who “receiveth sinners,” and who would “clothe” him and put him in his “right mind.”

ON.—If God can save such a man, then I say that his case should be submitted to Him at once.

H.—You have not yet explained the meaning of that little boat in the vortex.

REP.—I have not forgotten it. It is the “LIFE BOAT.” It is the only boat that can safely enter the vortex. That life boat starts from the church, and hastens to the man who is in the greatest danger, first, and after getting him in they go after the other two men, and bring them all in safety to the shore. You see that cable towing process comes short of helping the poor fellow to get out. [Just then Confrere gave Rev. H—— a wink.] That gigyard process, you see, is an invention of some child, and no one who in reality desires to save those who are in the vortex would slight the provision the Great Saviour has made to rescue those who are in such imminent danger.

CON.—Do you not think that the Good Templars save some from drinking?

REP.—You have had one answer to that question already. Let me ask you to tell me how many do you know who were saved through the lodge?

CON.—Numbers of them.

REP.—What church did they join?

CON.—That has nothing to do with it.

REP.—Why, that is not the way you argued with Mr. Ondit. He does not drink, but you told him that he ought to join the lodge. You said that he would be counted on the other side if he did not.

CON.—Well, the lodge is fighting the whisky traffic, and we ought to know where men stand.

REP.—The Church is fighting sin of every grade, of which intemperance is but one; and we claim that every saved man should come over and help us, so that we may know where they stand. Now tell me, please, how many do you know to have been thus saved?

CON.—There is one man in our lodge now who joined the church last Winter.

REP.—Do you refer to Mr. J——.

CON.—I do.

REP.—Why, you mistake; he was converted at the — Church in December. I was present the night the Lord Jesus lifted his feet upon the Rock, and put the “new song in his mouth.”

CON.—The Good Templars got him under their influence first.

REP.—Yes, so did Satan; but it did not relieve him at all.

CON.—Do you not think it made him more thoughtful?

REP.—I will tell you what he said the night God saved him. As nearly as I can remember his words were these: “I now feel that I am saved. I know it. Bless God! No one can deny it. I never felt so happy in my life. I have been a great sinner. I was a drunkard. I joined the Good Templars, and broke my pledge. If I have been reobligated once I have been a hundred times. I didn’t believe in religion, nor in the Bible; but I thought that Christians were all hypocrites. I didn’t believe in anything. Why, I was one of the wickedest men in this city. But I do praise God that ever I came to the meeting. I heard Mr. Hallenbeck tell how God saved him when he was drinking, and I just cried like a child. I came next night, and heard Mr. Whittle, and he told how

‘None but Jesus could do helpless sinners good.’

He made it so plain that I just took the ground of a sinner, and believed in Jesus, and all at once my load of sin was gone. It is only a few minutes ago, right here in this seat, while they were singing

‘Nothing but the blood of Jesus.’

I know that none but Jesus could ever help me. The lodge couldn't save me, or I would have been saved long ago; but Jesus, praise His name! could and did save me.” He has stood firm for seven months, and says that he has no desire to drink, nor to swear. That God has taken the taste away from him, and that he is so thankful that he cannot do enough now to express his gratitude.

CON.—Do you not think that he just quit drinking through his own good resolution.

H.—I think his experience shows that his own resolutions did not deliver him from his habits.

CON.—Do not you think that a person can keep from drinking and other bad habits without joining the church?

REP.—Yes; but according to your logic that would not excuse him from being identified with the church. You want Mr. Ondit to join the lodge, although he can remain a sober man without it.

CON.—I do not believe in the church as much as some do.

REP.—So I have observed since first I met you. Are you not the father of a young and intelligent family of children? And do not you encourage them to go to Sunday School and to church?

CON.—There are so many hypocrites in the church that I don't want my children to go near it. I will not put my foot inside the door of any church that has so much hypocrisy in it.

REP.—Are there not several hypocrites in the several lodges to which you belong? The I. O. G. T. lodge to which you belong here has a few of that nauseous class in it, have they not?

CON.—I have no right to judge them.

REP.—You have passed judgment, *ex cathedra*, upon church members. And since you allow your children to belong to the Good Templars here, many of whose members are not only hypocrites, but avowed infidels, it seems strange to me that you should withhold them from the church.

H.—It is a lamentable fact that the church and Sunday School are slighted, and that there ought to be a change. I think the children ought to be encouraged to attend the ——

SIM.—that's rite, mr. preecher, giv it tu em now, kaus u got him in a tite plais, and u kin talk religun tu him hear al you want tu; but if we wuz in our lodg, u kno, u kudent talk religun, kaus it wuld be a improper debait.

REP.—Before I fold this pen drawing I will call your attention to one other feature of it. We have approached the scene from the left, which brings the large church edifice first into view. Let me tell you that if the counsels given from the sacred stand in that church had been heeded, several scenes which appear further on would not form a part in the picture. The good people of that church have raised their voices against sin of every grade for many years before the lodge hall on the opposite side was built. The church between the saloon and the hall is a mission church, and is sustained by the one on this side. That little church has a great battle to fight. The saloon gets up a great many dances, and nearly all of the Good Templars will dance, you know, and they go to the saloon dance. Then the members of the Good Templars get up dances, on what they call their "own hook," and the patrons of the lodge also patronize their dances. They hate each other on "lodge nights," but at other times are on good terms with each other.

That church has urged the Good Templars again and again to separate themselves from the society of the patrons of that saloon. They argue, that instead of their being able to counteract the influences of the saloon against the church, they were making it a more formidable enemy of the church. The pastor also exhorted all who desired the complete overthrow of the rum fiend to "come up to the help of the Lord against the mighty." The community in which the church is located is greatly given to picnics on Sunday, and social entertainments nearly every night in the week. They have all kinds of social gatherings, and have enlisted so many of the young people in them, that their highest ambi-



tion seems to be the acquirement of vocal and literary accomplishments. They have but little or no time nor taste for anything else, especially anything which requires that they "be spiritually minded." The young people absent themselves from the church, except when there are no social entertainments elsewhere. Several of the churches, in the adjoining community have thought it necessary to adopt "church socials," "festivals," "concerts," (*a la mode*), in cantatory style, and with histrionic displays, "grab bags," "fish ponds," "prize sacks," "post offices," "waiter girls," "twenty-five cents a kiss," theaters in disguise; and, remember, all this "for the benefit of their churches." They say that if they do not provide social entertainments for the young people, they will go where they can have them. This little church here has been preaching the "blessed Gospel of the Son of God," "warning EVERY MAN, and teaching EVERY MAN in all wisdom; that they might present EVERY MAN perfect in Christ Jesus." They have been pleading with professors, saying: "Let every one that nameth the name of Christ depart from iniquity." "He that will be the friend of this world is the enemy of God." "Ye that are risen with Christ seek those things which are above." "Withdraw thyself from every brother that walketh disorderly." "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

H.—What denomination is it that holds forth in that church?

REP.—They are known as *Die Vereinigten Brüder in Christo*.

ON.—Is that not the same society you named on last evening as having legislated against the liquor traffic in 1821?

REP.—It is the same. They have also legislated against all moral obliquity—"against all ungodliness and worldliness."

CON.—Do you believe in preventing all social gatherings of the people?

REP.—No, sir. It is written, "Forsake not the assembling of yourselves together as the manner of some is."

CON.—Do you object to social conversation at your gatherings upon subjects of interest?

REP.—We encourage it; for it is written, “They that feared the Lord spake often one to another, and the Lord harkened and heard it, and a book of remembrance was written for them that feared the Lord and that thought upon His name.”

ON.—Are the quotations you have just given taken from the Bible?

REP.—Yes, they are. Shall I turn to them for you?

ON.—It is not necessary at all. I simply inquired to satisfy myself that you were quoting Scripture?

REP.—I should like very much to turn to them, because their applicability and force are more plainly seen by their connection with the context.

H.—Any one who reads the Bible will not question their meaning.

## CHAPTER IV.

THE INVESTIGATION AND DISCUSSION CONTINUES—THE SECRECY QUESTION TESTED—THE GODDESS TEMPERANCE DEFILED BY A TERPSICHOREAN AND BACCHANALIAN MISCREANT—BACCHATERPSI, THE VIRTUE WRECKER—ONDIT INDIGNANT—SIMPLE SIM AROUSED—LODGE, SALOON & CO.'S MAN-TRAP—THE I. O. G. T. ORPHAN ASYLUM AND THE DANCE QUESTION REVIEWED—“WHERE IS MY WANDERING BOY TO-NIGHT?”—REPLICANT REPLIES.

REP.—Gentlemen, you have urged me to tell you why I object to the lodges. My reticence in not immediately replying to your question was occasioned by a prudential prescience, (*i. e.*, prudence before known), which I learned after several individual experiences, by coming in contact with lodge defenders. The most unkindly and ungentlemanly insinuations have been pronounced by lips claiming

to be moved by impulses of "charity." Now, gentlemen, I have no desire to be invective. We are men. Rev. Mr. H—— is an ambassador of Christ. You, Mr. Confrere, and also Mr. Ondit, do not profess to be Christians.

ON.—I do not, but I believe in it.

CON.—I believe that if a man lives up to what he believes to be right, and does the best he can, he will not be cast out.

H.—Mr. Confrere, you occupy a dangerous position, and, as an "ambassador of Christ, I beseech you to be reconciled to God."

REP.—Gentlemen, I am pleased with the pertinent reply that this minister of the Gospel has made to the hopeless grounds of salvation set forth in the creed of Mr. Confrere. Are you all ready to hear me now upon the lodge question?

ON.—I think we are not only ready but anxious to hear you.

REP.—To be ready implies a great deal more than you may have contemplated in your answer. There are those who "have ears to hear, but they hear not, and eyes to see, but they see not." If you are ready to hear me, you have opened your hearts to receive what is reasonable and just, whether it be against you or not.

CON.—Are you going to expose the secrets of the lodges?

REP.—I can complete the argument appertaining to temperance and the lodge without it, and shall not expose your sworn secrets, unless any of you should begin to call me ignorant of the subject matter I am treating. I have been called an "ignoramus," a "fool," a "perjured wretch," an "unprincipled hobby rider," quite often, and have had occasion to pull on the "cable tow," and shoot an arrow from their "quiver" into their "record," and tell them of the staleness of their "wampum," and "exhort them to depart from iniquity;" but shall not recapitulate, unless you make me to abhor a vacuum of ignorance relative to these things.

But, again, when you say you are ready, you must have

dismissed all bias from your minds and hearts, and must be ready to hear me in my argument from the premises I shall assume. You, and each of you, may have premises upon which you have framed your arguments; and which, even according to the most established principles of logic, are correct, and so, also, the conclusions you have arrived at through your process of reasoning. The solution of very many of the most difficult questions of moral reform, as well as those of political reform, cannot be safely determined by cross questioning the incidentals of the argument. We have a right to examine the correctness and the justice of the premises laid down upon which are to be built the edifice of logic and of reason, in the labyrinths of which alone shall be found the sequel of the relevancy or the irrelevancy of the premises we have assumed, and of the arguments, we have offered to maintain our position and to defend our cause. You have no right to form conclusions from my arguments, either *pro* or *con*, unless you also either admit or deny my premises. You may examine the parity existing between the two, and correct what you perceive to be irrelevant. You may show that the propositions of the syllogism are incorrect, and that, therefore, the conclusions arrived at are not according to the rules of logic. Where incompatibility of these foundation principles, through which alone we are able to reason correctly, exists, we cannot arrive at the same conclusions, however candid we may be, or whatever of intellectual research we may have at our command. The position I hold has not been taken without thought. I know there are men of culture upon the side of the lodges as well as against them. Some of the most learned men of our day are in them, and are defending them.

CON.—Does not that prove them in the right?

REP.—No, sir. Some of the most learned statesmen and soldiers were in the Confederate army, but with all of their wealth of learning and of skill they were told that they were in the wrong.

CON.—But are there not good men in the lodges? How do you meet that argument?



ON.—Are you satisfied that he gave you an unanswerable reply to your former question?

CÓN.—Not unless he answers this question with equal pertinence.

REP.—The answer to your question is, that good men have left the lodges, and pronounce them “evil in their nature and tendency.”

CON.—No good man would come out of a lodge and then say anything against it.

REP.—Now apply the rule of reasoning to the statement you have just made, and you will see that you “make feathers heavier than lead.”

CON.—How so?

REP.—You have not qualified the lodge. Suppose we were to apply your manner of reasoning to the Klu Klux Klan. Let us try it: “No good man would come out of the Klu Klux Klan and then say anything against it.” Would you have me infer that the man who has sworn to affiliate with that Klan, and work to advance its interests, is a good man? and that to oppose the inimical operations of that lodge against the Federal Government by any of its members would be an indication of his loss of manhood, of patriotism, and of integrity? Do you want me to infer that the exposition made of the Jesse James gang (lodge) by the Ford Brothers, and encouraged by Governor Crittenden, of Missouri, is an indication that their act is a legal breach of trust, chargeable with perjury?

CON.—The lodges to which I belong are not like the Klu Klux Klan. They are worthy institutions.

REP.—Yes; so said they when the Government sent out detectives to pry into their secrets.

CON.—I claim that when a man enters a lodge of his own free will, and promises to never reveal its secrets, he perjures himself if he afterward exposes it.

REP.—The Government offered large rewards to those who would expose the Klan.

CON.—Well, the Government had no—— they—— the Government was——. I mean the Klan was trying to break down the Government.

REP.—I infer, then, that you admit in this one instance at least, those who exposed the inner workings of the Klan did not perjure themselves, but did the Government good service.

CON.—The detectives may have ferretted out the secrets themselves.

REP.—How could they, unless some one or more of the members first committed perjury in revealing what they had sworn forever to conceal? How is it? Did they legalize their act by honoring their fealty to the Federal Government, or did the "FOREVER" lose its force by limitation of contract?

CON.—Well, what of it, any way? I do not see any use to be so exacting in demanding an opinion of me on all of the little points that may come up in this discussion.

REP.—"It is the little foxes that spoil the vines."

ON.—I think, Mr. Confrere, the point of your logic has broken off sooner than you expected. Did it not?

CON.—(Excited.) I have no confidence in these men who go around prying into other people's business.

SIM.—nor i. mi wif an childern never wuld hav gone tu Kansas if i kud hav kep her frum knoen all the meen foaks what belong to us.

REP.—Let me state your proposition correctly, Mr. Confrere: "No good man would remain in an evil lodge, knowing it to be such; but would come out of it and warn others, 'lest their feet also be taken.'"

CON.—Why, that's all mixed.

REP.—Let me explain, please. Mr. Finney is a good man. He knows his lodge to be evil. Therefore, Mr. Finney must warn others, "lest their feet also be taken."

CON.—How do you know our lodges to be evil?

REP.—Thank you, thank you, for this your latest and most comprehensive question. You see it affords me an opportunity to give you an answer based upon premises that are compatible with the premise you have in your mind, and which so plainly exhibits itself in your interrogation. I would, however, prefer to converse with you in the absence of these gentlemen.

ON.—I should like to hear the discussion.

REP.—I do not wish to enter the argument only as it relates to the subject of temperance.

ON.—Why not discuss the whole matter now. I see that you have not cared to enter the secrecy argument; but then the censure I know you to have received for taking position against the lodge is unjust, and you certainly are able to vindicate any position your candid convictions may prompt you to take.

REP.—Gentlemen, let me say that it is not my purpose to expose the secrets of these lodges at this time. That is to say, the things that are not to be made known “upon anything movable or immovable, whereby the,” *et cætera*. There are so many evils connected with the lodges that may be seen by simply looking steadfastly at what they have on exhibition, that we need not look further than through the show cases on the outside,

To see what is, and what within must be.

ON.—Did you not say you would give us a view of the “Order” by drawing the curtains to one side?

REP.—I did; and you will see what was meant by it presently.

H.—Does your objection to the I. O. G. T. apply with the same weight, if any, to the several other lodges of the city?

REP.—Large bodies, and quite often several little ones put together, are weighed avoirdupois, while lesser bodies, although very fine, go by troy weight. [H—— mortified.]

CON.—So the finer the lodge the less number of ounces will be required to make up a pound! [Applause.]

REP.—Yes, fine things are ordinarily of very little weight. [Laughter.] There are, however, the “weightier matters of the law,” which must not be slighted. Now, in answer to the question of Mr. Confrere as to how I know the lodges to be evil, let me answer that I have already shown that the Independent Order of Good Templars, so far as their pledge is concerned, is a farce, and is “easily puffed up,” and does “behave itself unseemly.” Let me notice one of its sins.

It is the sin of dancing. You have it in your mind to say that the Grand Lodge has settled that question.

CON.—Of course they have.

REP.—How have they settled it?

CON.—They have forbidden it.

REP.—You mistake; they have not forbidden it. The Grand Lodge decided that “the practice of dancing in lodge rooms on lodge meeting nights is not justifiable on the part of the lodges.—5th Session, page 25.” “Subordinate lodges shall not take any action relating thereto, or associate the name of the order with balls or dancing parties of any kind. 17th Session, page 83.” “Our order has nothing to do with dancing—no more than the public schools; it is not organized for that purpose. The order does not pass upon the question whether dancing is right or wrong; it simply lets dancing alone, and insists that dancing let the order alone. The rule is fixed that our order cannot have a dance in its lodge rooms on the night of the lodge meetings, or in any way be a party to a dance. We have invited to our lodges Christian people, whose church rules forbid dancing, and we have no right to compromise them in the matter. Common politeness alone forbids our offending the conscience of any. No rule of our order is more clearly settled by our Grand Lodge, and we should all yield a cheerful obedience thereto. If a lodge persists in violating this established rule, the remedy is immediate arrest of its charter.—20th session, page 95.” [See Const. I. O. G. T., Cal., 1882, page 67.]

H.—You see it is a settled matter. You will not now, therefore, attempt to associate the evils of dancing with the order any longer.

REP.—The matter is only made worse.

H.—How can you make that appear?

REP.—Why, do not you see that dancing, which you denominate an “evil,” is not prohibited, and the awful sin of mendacity is added by that ostensible decision of the Grand Lodge. Here, let me read an article from one of the leading papers of the Good Templars. It is an editorial upon the



## "GOOD OF THE ORDER.

"It cannot be too often repeated that our lodges should be educational institutions. The lodge that takes in a new member and especially a young member, and does nothing to instruct and elevate that member, forgets its obligation to the order and to its membership.

"It is of very great importance that a lodge should choose a high level for its exercises. Not to put on sentimental and sunflower airs and frills, but rigorously to exclude everything which would not be tolerated in what is properly called 'good society.' And especially should all boisterous and rude and rowdy behavior, even in the fun of recess, be discountenanced.

"No healthy honest Good Templar asks a lodge to sit solemnly with arms folded and hands crossed, and listen to a funeral dirge, wailed by some antiquated doleful member; but those who have the kindest personal interest in the comfort and welfare of the members, and who have the keenest desire that their meeting together in the lodge should be always an occasion of the purest and best enjoyment, do earnestly wish that the lodge exercises should be of such a grade and tone that no one can truly object to them as frivolous and stupid, or as having a lowering tendency upon the morals of the membership.

"There is always something which ought to be amended when a temperance family, who love the cause and order, are uneasy and talk of withdrawing or do withdraw their children from the lodge because they fear the exercises and perhaps the dancing associations may have a demoralizing tendency upon them. Two excellent girls are now meditating withdrawal from the order because of the dancing relations that are encroaching upon their lodge, and it has not two members more worthy or estimable in every respect.

"If dancing was a good thing to promote temperance; if we could point to a few lodges that grew up into large membership and earnestness and usefulness in the cause because they started a dancing department; and if the dancing drove out the grogshop and was a helper for education and prohibition, those who now oppose it would advocate strenuously a four hours' breakdown every night.

"If dancing had never helped to break up a lodge; if it had never harmed a lodge, no matter whether we think it is a proper and moral amusement or not, there would be little opposition to it in the order. Most of us would say, 'people will dance and do dance somewhere, and the best place for them to dance is away from the grogshop.'

"But we never have to discuss the morality or propriety of the act of dancing. There is an immense number of people, church members and not church members, who object to the moral aspect of the dance—and because they do, we can count up a long roll of dead lodges that would have been prosperous institutions, but dancing, and nothing else, killed them dead. And we can point to a roll of still living lodges which have adopted the dance movement, and every one of them is dead, or dying out fast, as to any interest or successful work in the cause of temperance.

"A dancing lodge attracts an incoming membership, who don't care a rap for the temperance feature of the order, and it repels a better class, who would be earnest workers, from ever joining with a lodge, dancing or no dancing—and it drives out an outgoing better part of its own membership, who get disheartened and go out of the lodge and order. And when the lodge has only its dancers left, there is either no lodge any more, or it is no longer a temperance organization.

"There is not a single instance of a lodge that was ever helped any way by a dance. Hundreds of lodges have tested the dance system, and found it fatal. If the whisky interest could get one successful apostle of dancing into every lodge, they could afford to give themselves no further uneasiness as to any harm ever to come to them from our order.—*Rescue*, May 25th, 1882."

You will notice that the editor of the *Rescue* does not pronounce upon the moral character of the dance, but views it only in the light of the "good of the order." He DOES say that the "dancers" (who are already in the lodge) "DON'T CARE A RAP FOR THE TEMPERANCE FEATURE OF THE ORDER." He speaks of dancing lodges being "dead," and says "dancing and nothing else KILLED THEM DEAD." He further states that he can point to a roll of still LIVING LODGES which have adopted the dance movement, and EVERY ONE OF THEM IS DEAD."

What paradoxical rhetoric that!

What strange antilogy here abounds!

"Killed them dead!" "Living lodges dead!" Why not turn these funny things end about? thusly: "Dead and killed." "Dead lodges living."

SIM.—u r putty pertikuler bout yure talken. i'm shure

if it kild em tha wuz ded, and if sum uv em hadent kep alive how kud tha hev tole whu wuz ded?

CON.—You know what he meant. I do not see any sense in criticising his manner of expression.

ON.—Do not you understand the editor to say that these dancers don't care a rap for temperance, and that they have broken up lodges—that they drive out a better class, and that they offend Christians who feel that their social deportment tends to demoralization? Is it not true that his language is somewhat difficult of understanding? Men claiming to be reformers should avoid tautology and ambiguity in both their words and in their ideas.

REP.—The editor does deserve credit for giving us an axiom upon the moral omnipotence of the dance. He says, "If the whisky interest could get one successful apostle of dancing into every lodge, they could afford to give themselves no further uneasiness as to any harm ever to come to them from our order." It is evident that the whisky interest has many "successful apostles of dancing" in every lodge I have ever known. See how the beautiful goddess, TEMPERANCE, is defiled by the Bacchanalian and Terpsichorean miscreants. The Good Templars admit that the dance is an "evil," and, to ease their conscience, eject it from under their auspices as such, but not from their membership. They hold that their members can dance when and where they will, "except in lodge rooms on lodge nights."

CON.—They have no right to dance on lodge nights.

REP.—What difference does it make whether they dance on lodge nights or on other nights? The Grand Lodge does not, however, forbid their going to some other hall on lodge nights to dance. Why do they thus reason and legislate? Is dancing an "evil?" Yes. Is drinking an "evil?" Yes. Then why not with equal propriety say, "no one shall be allowed to drink in a lodge room on lodge nights?" Have we a right to excuse an "evil" on any grounds? How dare we palliate what we condemn, and mitigate what we abhor?

CON.—We may not all look at it from the same standpoint, and therefore may not arrive at the same conclusions concerning it.



REP.—I propose to show why Christians should not be connected with an institution that allows its members to trample upon their most sacred and long cherished principles and usages. I have but one standpoint to look from, and that is the one given by Him who, in speaking of the Christian's relation to the world, said that they should not be "conformed" to this world, but to be "transformed by the renewing of their minds." I will here show you a pen drawing of one of the agents the saloon has in the field to canvass the territory of your temperance lodges. Here he is.



BACCHA-TERPSI, THE VIRTUE WRECKER.

ON.—He is a lewd looking fellow. What is he doing?

REP.—He is dancing. He has a dancing school in the city, and some of the Good Templars send their children to him to take lessons in the fantastic art. One of the young misses came home lately and said to her mother, "Mamma, it is perfectly delightful to dance with Prof. Baccha-Terpsi. He dances with such graceful movements that one cannot help admiring him. Then he has such a fine mustache, that I do really think he is handsome."

CON.—We may not be able to keep people from dancing, but we can and we intend to keep them from dancing in the name of the lodge.

REF.—Are you acquainted with Prof. Baccha-Terpsi, the virtue wrecker?

CON.—I have met him several times.



REP.—Is it true that you are sending two of your children to take lessons from him in dancing?

CON.—I have let them go several times. You know young people will not be caged up. They must have some enjoyments.

REP.—But the professor has the reputation of being a virtue wrecker.

CON.—My children are in no danger. They tell their mother everything that occurs, and she keeps them guarded continually.

REP.—Does she go with them to the dancing hall?

CON.—No. That is not necessary at all.

REP.—Do they attend any of the balls and parties in the community?

CON.—They have attended several of late, but went with an escort.

REP.—Was the escort a Good Templar?

CON.—I have two girls that attend dances; one of them goes with a Good Templar, the other with a gentleman who clerks in the ——— store.

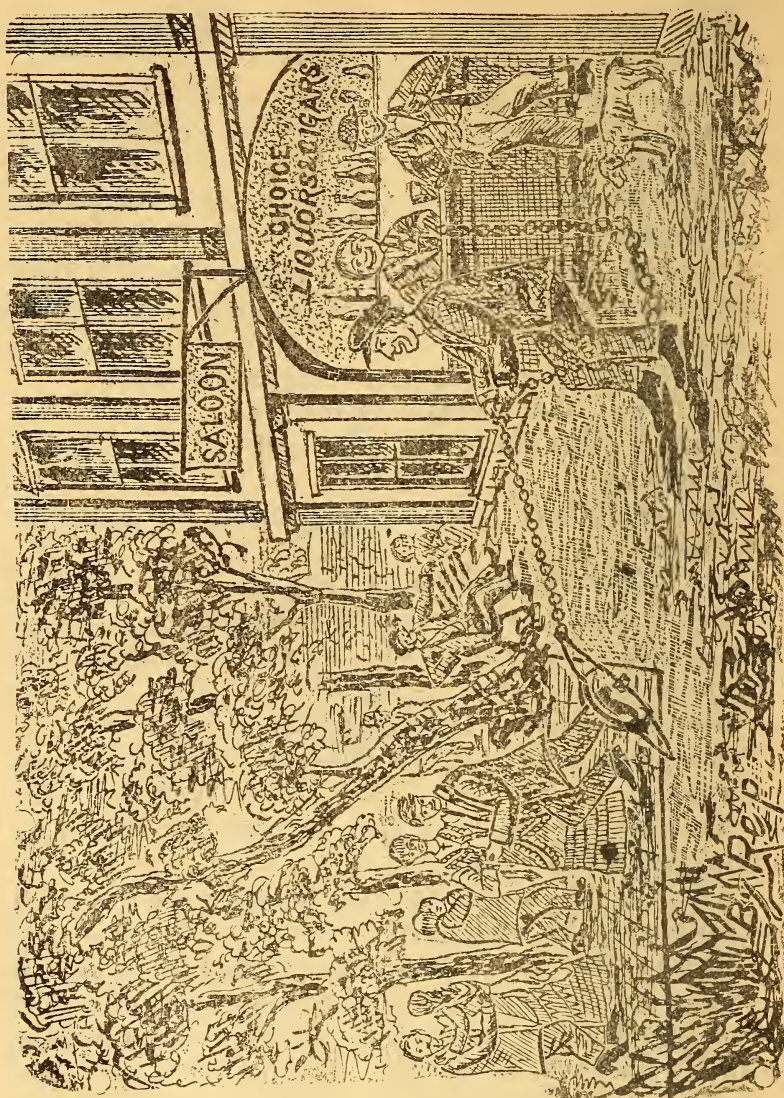
REP.—Do you know that they sell liquor in that store?

CON.—Yes; but then they have no bar. Nearly all stores sell liquor.

REP.—Do not you think your daughter is in danger by going with a liquor dealer?

CON.—My girl knows her own business, and she don't thank any one for meddling in it.

REP.—I have here a sketch of a dancing party and an adjacent saloon; let me give you an explanation of it; and show you how the lodge and the saloon are allied to each other in their work of mischief. It is not intentional upon the part of the Good Templars in many instances, while in others they insist that "if dancing is immoral, they will seek more congenial quarters," where they may dance all they desire to. The sketch will give you an idea of the work Lodge, Saloon & Co. are doing to advance the interest of the latter.



ON.—What do you wish to show by such a sketch as that?

REP.—Last Tuesday night the Good Templars of —— held a lodge meeting in their hall, during which the subject of their annual picnic came up for consideration, and all who were present favored it because of the proceeds going to the orphans' asylum. They had a dance at the picnic, and ——

CON.—You're mistaken; they did not have a dance at the picnic.

REP.—I may be mistaken. I stand corrected if I am; I shall be ——

ON.—You are not mistaken—they did dance at the picnic on that day.

CON.—I do not deny that there was dancing; but it was not a Good Templars' dance.

REP.—Do I understand you correctly—you say it was not a Good Templars' picnic?

CON.—I said it was not a Good Templars' dance.

REP.—Well, then, was it a BAD Templars' dance? The man who got it up was a Good Templar. The committee on arrangements were Good Templars. The speakers were Good Templars. One half of the dancers were Good Templars, and the "proceeds (were) for the benefit of the Good Templars' Home for Orphans." They charged one dollar for a ticket from this city to the place, and "ADMISSION TO PLATFORM," and "CHILDREN, HALF PRICE." They did not charge so much to desecrate the little ones, as they did the adult portion of that throng of terpsichorean sinners.

CON.—The dancing was done on individual responsibility, and the lodge is not to blame for it.

REP.—Cain killed Abel on his individual responsibility, and told the Lord that he was not his "Brother's keeper;" but the Lord put a "mark on Cain," which he carried as a "sign of distress" when his "burdens were greater than he could bear." Would to God the moral tenderness of the lodge would lead it to repentance. And I pray that the voice of the "blood upon their garments" may "cry unto God," telling of their sins, until a thunder peal will reëcho and shake their "temples of Moloch," in which they sacri-



fice helpless children, and lead them to cry out, "We have sinned, O Lord; we, and all they that are with us." I tell you that you are responsible. The minister who opened that unholy dance with prayer, and those who danced after prayer, are "partakers of each other's sins."

ON.—You seem to know all about that affair. Were you present?

REP.—I was not there. I never go to any place where the Immaculate Son of God would be grieved, and His Holy Spirit taken from me. "He that sinneth, is the servant of sin." "To whom ye yield yourselves servants to obey, his servants ye are whom you obey." Obedience to sin will eventuate in our utter ruin. "Lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death." I heard from the picnic, and also read the notice of it in the paper. They clothed their notice with words of unmistakable import. I have the paper here among my scraps somewhere. It reminds me of the sayings of an Italian reformer, who organized a religious society, which was made up of a little of Congregationalism, and a little of Presbyterianism, and a little of Methodism. He said it was indeed quite a mixture, but an excellent one, and has accomplished a great deal of good since it was first projected. But look at this mixture. What a mess of incongruities! It starts out with temperance and ends with a dance. Look at it a moment.

PRAYER. MAY POLE WALTZ. KING BIBBLER'S ARMY. ADDRESS BY VANITY FASHION, THE ITINERATING FASHION PLATE EXHIBITOR. "WHERE IS MY WANDERING BOY TONIGHT?" AN APPEAL TO THE CHRISTIAN PEOPLE BY ONE FROM A FAR AWAY COUNTRY; EVEN AN ALIEN FROM GOD AND A STRANGER TO GRACE—AN ACKNOWLEDGED REBEL AGAINST THE GOVERNMENT OF GOD. DANCING BY THE VIRGINS (?) OF TEMPERANCE WITH BACCHA-TERPSI, THE VIRTUE WRECKER. BENEDICTION BY THE CHAPLAIN.

Now add Haggion Selah! then gather up the wrecks of humanity made in one single day "for the benefit of the orphans at Vallejo."



## Fourth Annual Grand

## P I C N I C

—AND—

TEMPERANCE CELEBRATION  
AT TAMMANY GROVE, DAVISVILLE,**SATURDAY, APRIL 29th.**

## The Order of Literary Exercises will be given as follows:

First—Opening remarks by the President of the Day, Dr. R. H. McDonald, of San Francisco.

Second—Prayer by the Chaplain, Rev. M. C. Briggs, of San Francisco.

Third—Opening Ode, by the audience.

Fourth—Oration, Hon. T. J. Long, of Kentucky.

Fifth—Song (solo), "King Bibblers' Army," Mrs. M. E. Richardson, G. Sup't J. W., I. O. G. T., of Murphy's, Calaveras County.

Sixth—Address, Mrs. Emily Pitt Stevens, G. W. V. T., I. O. G. T., of San Francisco.

Seventh—Music, First Artillery Band, of Sacramento.

Eighth—That beautiful pathetic song, "Where is my Wandering Boy To-night," Mrs. M. E. Richardson.

Ninth—Dismissal of the audience to enjoy the usual festivities of the occasion, among which will be the

## CROWNING THE QUEEN OF MAY,

In Costume, by the young ladies of Chrysopolis Lodge, I. O. G. T., of Woodland, with the honors to the May Queen, including the beautiful

**Ceremony of the May Pole Waltz.**

 MUSIC by the First Artillery Band of Sacramento and the Ellis Band of Woodland.

A SPECIAL EXCURSION TRAIN will leave Sacramento at 8:10 A. M. FARE—Round Trip (including platform), \$1; Children under 14 years of age, Half Price.

Proceeds for the benefit of the Good Templars' Home for Orphans.

**B. N. HOAC, Manager.**

H.—There was a lady present who sang the pathetic song, “Where is my wandering boy to-night” with such tenderness that many wept. I think it made its impression too; and many a one will be led to think of a mother’s anxiety for her wandering son. How could any child resist such anxious inquiry?

REP.—Was the boy there while she sang it?

H.—It is only a song. But then I presume that it fitted many a case there, and led them to thinking.

REP.—You are undoubtedly aware that quite all of those who danced are wanderers? If the orator of the day was not converted during the opening prayer of the chaplain, he must have heard, as it were, the plaintive voice of his now sainted mother in that song.

ON.—Is he the same man who lectured here last week?

REP.—He is the man. You need not smile, Mr. H—, he seems, at least, to be an obdurate transgressor of the law. And you, Mr. Confrere, I see are wearing frowns that seem to pain you. Ah! now you smile. You remind me of the editor who sat in his easy chair when a farmer entered his sanctum. The editor expected a usual going over; but upon looking saw the farmer appeared good natured.

“The editor looked him square in the face,  
At first with a frown, then a smile took its place.”

CON.—I am surprised to find a man of your intelligence continually trying to get everybody to come to your line of thinking.

REP.—Gentlemen, it is written, “If the watchman see the sword come and BLOW NOT the trumpet, and the people be NOT WARNED; if the sword come and take away any person from among them, he IS TAKEN AWAY IN HIS INIQUITY; BUT HIS BLOOD WILL I REQUIRE AT THE WATCHMAN’S HAND.” I have no “line of thinking” except the one laid down in the Word of God. I must not withhold the message God has given me for the people, nor in any way say less than the message contains. “If the trumpet give an uncertain sound, who shall prepare himself to battle.” If my thinking is not

what it ought to be, let it be corrected by the Word of God; but not by an unsanctified man who claims that the guidings of the carnal mind are as safe as the leadings of the Holy Spirit.

H.—I have often talked with Mr. Confreere about his infidel ideas; but he is incorrigible, and will not listen to the admonitions of his friends.

REP.—Mr. H——, I have written a reply to the song you named, and shall be pleased to read it in alternate verse with its excellent original.

“WHERE IS MY WANDERING BOY TO-NIGHT!”

Where is my wand'ring boy to-night,  
The boy of my tend'rest care,  
The boy that was once my joy and light,  
The child of my love and prayer?

CHORUS.

O, where is my boy to-night?  
O, where is my boy to-night?  
My heart o'erflows, for I love him, he  
knows—

O, where is my boy to-night?

Once he was pure as the morning dew,  
As he knelt at his mother's knee;  
No face was so bright, no heart more true,  
And none was so sweet as he.

O, could I see you now, my boy,  
As fair as in olden time,  
When prattle and smile made home a joy,  
And life was a merry chime!

Go for my wand'ring boy to-night;  
Go, search for him where you will;  
But bring him to me with all his blight,  
And tell him I love him still.

REPLICANT'S REPLY.

He's at a Templar's dance to-night,  
Away from your tend'rest care;  
“The boy that was once your joy and light,  
The child of your love and prayer.”

CHORUS.

O, pray for your boy to-night;  
O, pray for your boy to-night;  
Let the heart o'erflow, that your love he  
may know,

O, pray for your boy to-night.

He's not now pure as morning dew,  
For he spurns your bended knee;  
His face is so sad—his heart less true,  
He's no more pure and free.

Your heart would break to see your boy,  
As he whirls with the whirling train,  
As he shuns those things that gave you joy,  
And does what gives you pain.

You'll find your wand'ring boy to-night  
At the templar's dancing hall;  
'Twas the lodge that drew him from your  
sight,  
'Twas the lodge that led to his fall.”

He went from lodge to festive dance;  
From the dance to the billiard hall,  
Till he heard at last, in sinful trance,  
The siren's sensual call.

He's lost to heart and home to-night,  
As he sits in the scorner's seat;  
He's lost! O, he's lost! this dark, sad night,  
While his fate we here repeat.

Let prayer be made for those to-night,  
Who have led your boy astray;  
O, pray for the words of life and light,  
To lead in a better way.

CHORUS.

O, pray for the lodge to-night;  
O, pray for the lodge to-night;  
Let your heart o'erflow, that your grief he may know;  
O, pray for the lodge to-night.

CON.—There may be some truth in your reply; but these poets have a large scope—often too large, and put forth things that would not be admitted in prose composition.

ON.—So you think the lodge ruined that boy, do you?

REP.—The dance first aroused his animal propensities, and created a desire for enjoyment of such a character as finally led to his ruin. Let me read you a quotation from a letter written to Rev. G. C. Chandler, D. D., of Forest Grove, Oregon, at his own request, and who, to give it publicity, assisted the writer of the letter to publish the tract I hold in hand, and from which I am about to read. It is from the pen of James A. Wirth, of Oregon City, under date of March, 1874:

“The dance, as ordinarily practiced, is an exhibition—an exhibition of female forms and finery. It is the ally of the tyrant, fashion. It is at the dance, especially, that fashion gathers and exhibits its extravagancies and follies, and glories in the worship of its slaves. Hence it has a tendency to encourage lavish expenditure. A desire to appear in style at such parties, and to give as elegant parties in return, is but natural. Yet to do so costs money, and leads multitudes into the so common sin and misery of living above their means. And being an exhibition, the dance is also responsible to a great extent for the tendency on the part of young ladies to turn themselves into mere shows. How many are there who apparently think they have attained the chief end of life, when by ornamenting, distorting, and overloading their poor bodies, they have succeeded in attracting the attentions and compliments of a set of brainless fops! Of such material the dance is one of the chief manufacturers, even as it is the arena where the flirt contests for the prize. \* \* Over exertion, hot air, and dust, and light dresses within; the raw midnight air without; then languor, headache, colds, etc., are a summary of the excellencies and effects of the dance as a physical exercise.

“And lastly, when viewed from a moral standpoint, the influence of the common social (?) dance must be evil. The excited condition of the body, the music, the postures, the dress, the close contact of the sexes, must have a tendency, to say the least, to brush away that delicate sense of modesty, innate, more especially in woman. Unless the party be *extraordinarily* select, men who under other circumstances



would be kept at a good distance, have the privilege to handle ladies in a way that would be resented as an insult anywhere but at the dance. What a grand field this amusement furnishes for the libertine! Who can tell how many a fall from virtue may have had its origin at the dance? Perhaps it is this very indiscriminate contact of the sexes that imparts to the dance its peculiar charm and flavor. Let the sexes be separated, and the dance will die of languor. *Amusements are fascinating in proportion to their ability to minister to the sinful propensities of human nature, without falling into the domain of criminality.* This I state as an axiom; and this, I think, explains the immense popularity of card playing and the dance."

Dr. Theodore Cuyler asks this pertinent question: "What fills the ball room, the gaming house, and the drinking saloon? The passions for stimulation—the thirst for gross enjoyment by those who never taste higher and purer ones. A healthy heart no more craves such indulgence than a healthy man requires the stimulation of alcohol." He adds: "Many of the popular dances—especially those styled 'round dances'—bring the two sexes into indelicate familiarities with each other. They stimulate animal appetites. Both the style of dress and the movements of the dance have a tendency to fire the passions. Again, the devotees of the ball room keep late hours, and indulge in midnight convivialities of the table. The preparations for an evening assembly commonly consume a great deal of money, time, and thought; the participation in the gayeties of the dancing hall leads to frivolity and passionate excitement; the recollections of the scenes leaves no pure satisfactions in a healthy mind. The ball room is no place to make a young person healthier, happier or purer; on the contrary, it has corrupted tens of thousands, and driven from their minds every serious thought. When Christians are invited or importuned to give their countenance to an amusement so stimulating to passion, extravagance and frivolity, let them take counsel of conscience and the Word of God; and they are always right when they can so act as to satisfy both. In disputed questions, the Christian's place is on the *safe side*. There are

assuredly quite enough innocent recreations open to a follower of Christ without venturing over the line into amusements that are dangerous or *even doubtful*."

Rev. O. A. Hills once said, that Lot's danger was, that he pitched his tent "*toward Sodom*," of which it is written, "the men of Sodom were wicked and sinners before the Lord exceedingly." He further says: "It is easy to detect the blunting of the moral sense in Lot." \* \* \* "The city was to him what Pope says of VICE:

'It is a monster of so frightful mien,  
That to be dreaded, needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace.'

CON.—Preachers, as a general thing, do not favor dancing.

REP.—I have several extracts from Good Templars' authority I want to read you now relating to the matter of dancing. The lodge has in it those who disapprove it, and who say some pointed things in favor of reformation in that line.

H.—I am not in favor of dancing at all, but am at a loss to know how we may bring about a change. I have seen the evil of it for years. It has a demoralizing tendency. It feeds the very propensities that gave it its field of operation; they enlarge more and more until they so completely arouse the carnal propensities as to be satisfied with nothing less than to encroach and feed upon innocence, and make a total wreck of virtue.

CON.—Do you mean to say that my daughters are being demoralized by the dance; and that they are less respectable because they attend dances?

H.—Your daughters may be above encroachment. There are those who resent the vile suggestions of the dance, and of those who go to it for no other purpose but to prey upon the innocent and unsuspecting. Your daughters may be an exception to the rule which the experience of close observation has given us.

REP.—Dr. Herrick Johnson, of Chicago, has made some startling revelations upon the social problem, or rather, social corruption, which apply to the dance with equal fit-

ness. He says: "Can you take purity with you, and expect it to be unsoiled by the uncleanness? Good citizens, can we afford to patronize and sanction at all, even on clean nights, an institution that thus and so often allows and encourages the production of plays that are simply satanic attempts to tear down every sacred shield about our homes and hearts? Doesn't it seem an awful puerility to be noisily criticising the 'indelicate of speech' in the attack on this foulness of filth, when speech should be burning with a righteous indignation against the foulness itself? Doesn't it seem a miserable and wicked 'cant of culture' to be prating of 'not thinking evil' when that culture can see no impurity in the play-house comparable with the impurity that same culture 'thinks' into the literary style of the arraigner of the play-house?"

H.—The Doctor reasons correctly.

REP.—It is evident that when persons take pleasure in such amusements, they have lost all desire to imitate virtue. That class are never found giving testimony to the power of the Gospel unto Salvation. They are not the frequenters of the prayer and class room, and are not heard to say "I was glad when they said unto me, let us go into the house of the Lord." Let me read you an extract taken from the Good Templars' *Gem*, official organ of the order of the State of New York, John B. Jackson, editor, under date of April, 1881. He is discussing the social problem. He says:

"We believe that more injury has been wrought upon the order through the curtailment of the young people's amusements than many are willing to admit. Unless you have life and amusements in your lodges they will surely die. Nobody cares to go to prayer meeting every night in the week. Our young members will dance, and if you tell them that dancing is immoral, they will seek more congenial quarters. Besides, how many of our lodges have to act hypocritically through this decision of the highest authorities. How many socials and dancing parties are continually being held really under the auspices of the order, but ostensibly under some other name. Is there any sense in thus compelling members to cloak and conceal their real designs? How many lodges would we have in New York to-day were it not for the sisters' socials?"



"We do not advocate dancing in lodge rooms, nor would we advise lodges to appoint committees to arrange for balls and parties, for we certainly have members who are unalterably opposed to dancing, and their opinions must be respected. But what we do not oppose, because of our convictions, is the placing a ban upon dancing upon the ground of immorality. If it is immoral, then incorporate it in your obligation. Let the initiate know at the start that dancing is placed upon a par with drunkenness and profanity."

ON.—He writes as though he favored it.

REP.—Mr. G. H. Wheeler replied, and said:

"It seems to me that you are taking a position entirely antagonistic to the well established principles of our order, and set up a standard which has ruined many a lodge in this and other States, and caused the Good Templars to bow their heads with shame."

The reply of Mr. Wheeler alluded also somewhat to an editorial in the March number of the *Gem*, of which the article in the April number was a continuation. The editor had been somewhat personal in his remarks. The Board of Managers also took action with reference to the editorials of Brother Jackson, and on March 25th, 1881, these managers of the Grand Lodge of New York, in a resolution, said: "We sincerely regret the inadvertency which has permitted the appearance in the March number of the official organ of the Grand Lodge of New York of an article treating these improprieties with lightness, and even with approval, and denominating as 'fogies' and 'fanatics' the great body of our faithful membership who do not believe therein."

ON.—Why, they are considerably divided about it, are they not?

REP.—They have some grand good men among them, but they are members of some of the churches, and are wasting a great deal of energy contending with those "who do not like to retain God in their knowledge."

CON.—Do you really think they are wasting their energies in so good a cause?



REP.—They waste them in vague disputations and fruitless efforts to equally yoke unequal and incompatible elements together in this crusade against a mighty foe. It is the Church that Jesus Christ founded upon the Rock of Ages, against which the gates of hell shall not prevail. There is no other power upon earth that shall ever be able to contend with and overcome the combined forces of a determined enemy. Jesus commissioned her preachers to “do the work of evangelists and give full proof of their ministry.” I think we have no right to subtract an iota from the revealed plans of God, through which He proposes to accomplish the work He has undertaken through His Son.

CON.—Why do you object to any one doing good besides the church?

REP.—I do not object to doing good, but to doing evil. You see when societies, *i. e.*, would-be reforming institutions, make propositions to save their followers from sin, and, for its accomplishment make use of means that entirely ignore the atonement of Christ, they do evil in the sight of God. Their flattery greatly endangers the salvation of their adherents.

CON.—I cannot see how that can be.

REP.—Their lifeless ceremonial becomes the substitute of religion, and the deluded victims of Satan's guile are led to think they have a sure hope of eternal life. The Scriptures give an account of a class who “compass land and sea to make one proselyte; and when he is made, is two fold greater the child of hell than they themselves are.” One quack doctor can do his patient more injury in a single week, or even in a day, than a whole fraternity of medical experts can ever overcome. The Apostle Paul once met a man who perverted the way God had instituted to save men, and said unto him, “O, full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?”

ON.—I think you have all forgotten that we were to have an explanation of the sketch I have here.

REP.—I have not forgotten my promise, and will now give the explanation. Notice here to the left several couples dancing. The man nearest the left margin in the sketch is Prof. Baccha-Terpsi. He is one of the leading characters of the dance. You see he is now dancing with a young lady who is a member of the Good Templars lodge. He helped to get up the dance, and had his plans well laid. It is a matter of great rejoicing to him that the Grand Lodge of the I. O. G. T. has forbidden the subordinate lodges to get up dances under their auspices.

ON.—It seems to me he would not rejoice over such a decision, but rather seek to thwart their efforts to lessen the number who attend his dances.

REP.—When the lodges get up their dances they generally complete their own arrangements without going outside to get help. The Professor was invited to attend their dances, but he had no voice in managing the affairs, only as he exerted his personal influence over those who prized his knowledge in the “light fantastic.” But since the Good Templars get up their dances upon individual responsibility, he has full control over them, and arranges them to suit the object of his ambition. While the lodge, as a whole, got them up, he found it more difficult to exert an influence over them; but since the dance has been committed to the most careless members of the lodge—to those “who,” says the *Rescue*, “don’t care a rap for temperance,” and who care only to have a gay time, he has no difficulty at all to accomplish his mischievous work.

ON.—Who is this Baccha-Terpsi you have so much to say about?

REP.—His father’s name is Bacchus; *i. e.*, “the god of wine.” His mother’s name is Terpsichore. She is the “Muse who presided over choral song and the dance.” He is interested in a large firm of common sinners, who have him employed as their agent. He holds membership in nearly all of the lodges in the city, and is continually busy in working up the interests of his employers. He does not find much opposition in the lodges to which he belongs, and

has arranged to get nearly all of the brewers, the distillers, and the wholesale and retail liquor dealers into the several lodges, and into the cherished habit of holding annual dances, and numerous other dances, until he has revolutionized society from Plymouth Rock to Cape Mendocino, and even persuaded some modern communicants to step out and dance when he pipes. Not long since he secured a room in the Masonic Temple, in this city, for a member of the liquor firm, and had it "refitted" by a Good Templar "for the sale of intoxicating drinks." By close attention on lodge nights you can hear them singing in the I. O. G. T. lodge—

"Come rally 'round our banner,  
Come help us in this fight."

When passing the Masonic Temple you can hear them singing—

"Hail! Masonry Divine.  
Light of the ages, shine!"

While the voices "above" were still mingling in vesper accents, and becoming more and more faint, until at last they died away, and all was still, then there came an answer from the saloon in the northeast corner of the Temple "below"—first, a liquid gurgle, then, the tinkling glasses touched to others, with, "Here's to you, gen'elmen, (hic) and to the lodge (hic) 'above' that rented us the (hic) s'loon 'below.'"

The liquor dealers finally arranged to set a trap on the platforms and in the halls of the Good Templars' dances, to catch the unsuspecting. You see here in the front a bar, and behind it the bartender. The man with that dog is a regular toper, and that dog is his only friend when he is drunk. You will also notice a chain fastened to the counter, near the bartender. It reaches over to where they are dancing on that platform. There is a man-trap attached to the end of the chain, and one of the dancers has stepped into it and is being drawn into the saloon by one of the assistants of the liquor firm. The dance was gotten up by

several Good Templars, who were assisted by Baccha-Terpsi. His band furnished the music, and quite a number of his helpers were stationed about in the grove to take notes. Prof. Terpsi kept the floor continually, and danced with above one half of the Good Templar women who were present. The goddess TEMPERANCE was there by common consent, and soon brought confusion and shame upon all who before prided in her virtue and her holy innocence. Fellows of the baser sort danced with her in the "round dance" whirl. Fellows with flasks concealed—with blood-shot eyes—with hatred in their hearts toward all who would attempt to suppress their traffic. They fairly chuckled while they whirled with TEMPERANCE, and boasted that virtue and vice were the friends of mirth and the conservators of the public good. The saloon and the lodge got up that dance, while the liquor firms set the trap which Baccha-Terpsi invented. One of the leading Good Templars advertised the dance in his paper, also the saloon, and the Professor's dancing school. The firm have arrangements with the paper to advertise all matters of interest relating to the saloon, and to their protective association. When the City Attorney of this city was urged to dismiss the Sunday Law cases before the Police Court, he stated among other reasons for doing so, that this paper had advised their dismissal.

ON.—Did I understand you to say that the manager of the paper that advertised these places of sin and shame, and that favored dismissal of the Sunday cases is a Good Templar?

REP.—Yes, sir. He is a member of their lodge here. He is also a member of the Board of Trustees of the Good Templars' Home for Orphans, near Vallejo, California.

ON.—Does his paper visit the Home?

REP.—Yes, it is taken in the Home.

ON.—I am getting indignant. I never knew of so much corruption to exist in any one society. Mr. Confrere, I shall set you down either as a stupid tool of the lodge, or as the consummate confederate and friend of those who are seeking to destroy the innocent and unsuspecting. I demand an explanation of you, sir. [Rising from his chair.]



Why did you misrepresent the I. O. G. T. to me as you did? You are a dangerous man in any community.

REP.—Mr. Ondit, do not get angry. Sit down until you hear me out.

ON.—I hope you have no more to add to the dark deeds of this intemperate institution. Had I joined them my daughters would no doubt have been ruined by Baccha-Terpsi, to whom the Grand Lodge has given full power to act, without, they say, involving them. I say shame on such an institution! Mr. Replicant, excuse me; I am stirred to the quick. Why do you not publicly make these things known? Think of the scores and hundreds that this bacchanalian miscreant leads astray during the Good Templar festivities that are held to make the lodge popular. The dance in the grove you described, and the various exercises connected with it, were calculated to arouse young hearts, and lead them to enjoy whatever might be suggested. They were thrown into a mixed company, consisting of some of the very worst cases the community affords. There were men and women there that I would not allow to come into the presence of my children, much less to associate with them. And you, Rev. Mr. H—, I am all the more astonished at your spirit of toleration. You ought to be busy leading the young people to God. You preach that “ALL UNRIGHTEOUSNESS IS SIN.” Why don’t you speak out against these things? No wonder the world can’t see any difference between your church and themselves. You are so nearly like them that they often boast of how favorably they compare with you and your people.

SIM.—i du not think u hav got a rite to talk like u du; u don’t belong tu nuthen. u ain’t no church member, an no lodg member, an nuthen. u kudent git in our lodg nohow. they’d black baul u. the church az wuld hav u in it wuld be kild ded, and eny living church that wuld take u in iz alreddy ded. u remind me uv a feller in mi lodg—u remember him, Mr. H—, u, also, Mr. Konfrere—that feller what iz al time talken that there is sumthing what otto be changed,

an he's got no sens. we, that iz, us, wil hav tu xpel him yit if he duzent kwit it sune.

ON.—If your lodges are anything like the Independent Order of Good Templars, then deliver me from ever joining in with any of them.

REP.—You ask me why I do not speak out against these things. I have done so, and for my service I have received just such pay as has manifested itself in part here, and such as I named several evenings ago. When a man sets his face against those who “use liberty as an occasion of the flesh,” he is brought under censure by all classes of sinners, from those who “walk in the counsels of the ungodly,” to those who “stand in the way of sinners,” and “sit in the seat of the scornful.”

CON.—You seem to think that these dances are unholy things, and that the young are in danger. I do not see that they have made my daughters any worse.

REP.—A man who is so dead to sense and sin as not to see the peril of his own children, is the subject of an impending danger which I pray God to revert, and that speedily.

CON.—Do you blame the lodge for the dance and its evil tendencies?

REP.—The lodge that will not legislate against profanity, thereby winks at the taking of the name of the Lord in vain.

CON.—We have legislated against all profanity, and would expel any one whom we knew to use profane language.

REP.—You have not legislated against dancing. The Grand Lodge has not committed itself as being against the practice of dancing; but “for the good of the order” will not allow it in “lodge rooms on lodge nights.” The good of the order ought ever to include the good of each individual of the order. The Grand Lodge says that the lodge must not in “any way be a party to a dance,” but it allows its members to be the proprietors of the dance, and is therefore responsible for it. Blackstone, the eminent juriconsult, says, “*Quod fecit per alium, fecit per se.*” “What a man

does by another, he does by himself." I say that it is imperative that the Grand Lodge, since they have entered the field as moral teachers, and moral reformers, see to it that the "Christian people, whose church rules forbid dancing," are not compromised in the dance.

CON.—They are not compromised.

ON.—They are compromised.

CON.—I tell you they are not. The Grand Lodge won't allow it.

ON.—They do allow their members to dance, and nearly all of their delegates dance themselves. I have been looking over a list of names, and find that they are in the majority, and dare not legislate against it, because it would interfere with their own views and practices.

REP.—I think that the Christian people who brought about the decision against dancing under the auspices of the lodge would favor forbidding it entirely. What do you think of it, Mr. H—?

H.—I am fully persuaded they would. I have always opposed dancing, and the lodge to which I belong knows my views upon that matter. I have an extract here from the pen of Rev. J. S. Tomlinson, which meets my views upon drinking and dancing. He says:

"As certain as the atmosphere around the thermometer at zero will freeze things, as certain as the wind in bellying the sail will drive the boat, so certain will dancing freeze the religious sentiments out of the soul; it will drive its devotee away from the church; it is a wind that blows in that direction. \* \* \* Alcohol is the 'spirit' of beverages. Take it out, and the young men of the land would as soon seek a beverage in the swill tub as in the saloon. So sex is the spirit of the dance. Take it away, and let the sexes dance separately, and dancing would shortly be out of fashion. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality, and religion is, 'Weighed in the balance and found wanting.'"



REP.—Those are also my sentiments, and I do wish the lodge could see it as we do. Let me read you what the A. O. U. W. are doing in the direction of solving the problem of social evil among them. They do not seem to be ready to commit themselves upon the dance question; but are beginning to view the evils of drinking among their membership. In the report of their G. M. W., W. H. Barnes, which appeared in their official organ, *The Pacific States Watchman*, April 4th, 1882, he says:

“I believe the A. O. U. W. is as free from drunkards as any association of like character in the world, and yet the general social customs of the day and age are surely sapping the vitality of many of our membership. Men have turned from stronger liquors to beer, flattering themselves that there is no danger in the cheap and seemingly harmless beverage, yet the fearful increase of kidney and liver diseases, and deaths from seemingly trifling hurts, are directly traceable to cheap beer.

“A large proportion of our accidents and suicides, intemperance is directly responsible for, to say nothing of blasted reputations, broken homes, and mourning families. As long as men invite and encourage each other to drink, so long will the curse continue to afflict our race. We are very particular about evidences of consumption, heart disease, what a man's parents died of, how the respiration and pulsation stands, but men propose and doctors indorse those who are known to be regular drinkers without scarcely a question, and if a man who is in the liquor business has his beneficiary certificate declined, because his examination shows that under the instructions of medical examiners, he ought to be rejected, a fiery protest is received, or a long argument made, or a numerously signed petition by every member of the lodge, asking that the decision be rescinded, as the applicant is ‘such a good man.’ Although, personally, I wish that no man ever drank a drop of any kind of liquor; although I know that the death rate among moderate drinkers is largely in excess of that among total abstainers, yet I have never rejected an applicant simply from this cause, unless his medical examination showed him to be a dangerous risk, and his habits such as unfitted him for a place among us.

“Standing here to-day as your Chief Executive, I say to you it is not consumption, heart disease, or Bright's disease



that you need spend hours in debating how to guard against, but the great evil overshadowing all of these is liquor and beer drinking, which leads not only to all manner of disease, but also to accidents, suicides, and murders.

“Solve this problem, and the rest is easy. I place more faith in the earnest and fraternal efforts of man with man than I do in acts of legislation on this subject. If every Workman will resolve that as far as he is concerned, hereafter, there shall be reform in this particular, and that he will do what he can to aid his brother, at least 15,000 men will be free from this evil, and there will be certainly 15,000 happy homes in California. Is it not worth the effort?”

ON.—I am glad to notice that Mr. H—— takes the position he does, but cannot see how he can be identified with an institution so full of corruption.

CON.—Why, may not he be able to reform its members by staying in it?

ON.—He might, if he would speak out against it as he ought.

REP.—He is not allowed to speak out as he ought.

ON.—Cannot he, as a minister of the Gospel, preach against it? I learn he is the Worthy Chaplain of the lodge; and do you mean to say that the chaplain is not allowed to speak out in the lodge?

REP.—He must remain within bounds. When the candidates are initiated he makes his speeches, but they are all written and printed in a book of order, so that what he says must and does always harmonize with Section 1, of Article IX, of their By-Laws.

ON.—What is the section? Will you please read it?

REP.—“No subject of a religious or sectarian character shall be discussed in this lodge.”

CON.—That means doctrinal differences that may exist among members.

REP.—Suppose an Atheist wanted to join, and the chaplain thought he could not properly answer the test question upon his belief in the existence of a personal God, what liberty has he to inquire into his case?

CON.—Why, I should think he had the right to learn the facts in the case.

REP.—The Grand Lodge [21st session, page 26] decided that “the declaration of non-belief in the existence of God must be tested by the answers of the candidate to the questions found in the ritual.” Now, you see, the ritual is very indefinite, and when an indefinite answer is given, the real belief of the initiate is not known.

CON.—How would you put the question?

REP.—“Do you believe in God, the Creator of the world, and in Jesus Christ, His Son, and in the Holy Spirit? and that this triune God is to be worshipped and glorified?” I would add to it man’s condition as a sinner and his need of “repentance toward God and faith toward the Lord Jesus Christ.”

CON.—You would make a church of it at once, and drive everybody out who would not subscribe to your creed.

REP.—Any man who denies the Son of God, or the Holy Spirit, or the blood of the atonement, is anti-Christ, however much or little of belief he may have in the Great Ruler of the world.

ON.—Do not the Good Templars believe in Jesus Christ and in the Holy Spirit?

REP.—They do not recognize Jesus as a Saviour, nor the Holy Spirit as the Convincer of sins and the Guide into all truth.

CON.—They are not a religious institution, and do not pretend to adopt any creed by which to be governed.

REP.—They have a creed. They demand belief in the “existence of Almighty God, the Ruler and Governor of all things.” Their chaplain says to the candidate, “I charge you to love God and keep his commandments.” The P. C. T. exhorts him and says, “Abide with us. Here you are safe.” Dr. Blanchard says, “He is received by prayer, is pledged before an altar, and is addressed as a Brother.” He adds, “If this order is not professedly a religious organization, it is difficult to conceive what would constitute one. But its religion is not the religion of Christ. The omission of Christ from its creed at the door is the omission of Christianity from all beyond.”

ON.—[Rising in an angry mood.] I can no longer suffer the inexcusable indignity of Mr. Confrere; and I shall demand an explanation for treating me as he has. You had no business to do it! [Turning to Confrere.] Any man who would use his influence to secure membership for such an iniquitous lodge has “the poison of asps under his tongue.” If you are ignorant of these abominations which have been shown here from your own authorities, you may have an excuse to offer, but if not, I demand an apology from you now and here.

REP.—Gentlemen, be calm. You can never come together by repulsion. If any one has occasion to feel hurt about this matter, would not you rather expect the frown upon my brow? I have endured much abuse for years from the lodges; and even since we have been arguing *pro* and *con* here, I have had several sarcastic thrusts given me by those who came to defend their fraternities. I have not been allowed at any one time to proceed with my argument, but have been halted and asked to explain matters that had nothing to do with the subject at all. I turned aside in each instance, and answered their queries, lest they should afterwards report that they asked me questions I could not answer. I have allowed them to bring to the front whatever seemed pertinent to them, however impertinent it appeared to me.

CON.—Gentlemen, I have, as matter of course, taken sides against Mr. Replicant. When I first came in, I had considerable prejudice in my heart. I could not see how any intelligent man could take the position he did; and it was my purpose to explode his argument and put him to shame. But when I found that he manifested such an excellent spirit, and showed no disposition to say unreasonable things about the lodge, I concluded to manifest just enough of my combativeness to invite him into a hand-to-hand combat of words, and learn his grounds of objection and the relevancy of his proofs. I am frank to confess my ignorance; I am too near-sighted. It is with shame that I confess my utter ignorance of the harm the lodge was doing. I can now see

my mistake. You, Rev. Mr. H——, [rising and taking him by the hand] have often invited me to bring my children to your Sunday School and to your church service; but I obstinately refused. I beg your pardon for doing as I have done. My feelings overcome me—I cannot now explain further. When Mr. Replicant read the reply to that beautiful and pathetic song, I thought my heart would break. I have a boy who is very wild. His mother is a Christian, and I know how she is grieved over his waywardness. I have often heard her pray for him, and for me, when she was not aware that I heard her. Excuse me; [weeping] I do owe you all an apology.

H.—It is getting late, and I must be going home. I feel that I have been paid for coming in. There are, however, some things that I do not understand, and should be pleased to hear Mr. Replicant explain them at greater length and with more clearness than has appeared thus far in the consideration of this subject.

REP.—Since it is somewhat late, and you desire to hear me give my views further, you will please come in a little earlier to-morrow evening than you did this evening.

H.—Do you know what I refer to?

REP.—Yes, sir; I do.

[*The company bid good night, and are off.*]

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## CHAPTER V.

ON. MAKES AN APOLOGY—REPLICANT REVIEWS THE GROUND OF ARGUMENTATION—HE ANSWERS NUMEROUS QUESTIONS—THE NOVENARIAN MAGNATE EXHIBITED—HIS HEADS EXAMINED—DISSECTION OF BODY AND ANALYZATION OF BLOOD—LODGE CHARITY CONSIDERED—TEMPERANCE SPEECHES BY THE HEADS OF THE MAGNATE—MORE ANON—SIMPLE SIM COMES IN—MASKED TU RAID.

[*It is Thursday evening, eight o'clock. The company are all seated in Mr. Replicant's parlor, except Simple Sim.*]



ON.—Gentlemen, I am sorry that I allowed myself to become aroused last night. I beg your pardon. I am not a stranger to what is due from one gentleman to another; but having such an attachment for my family, and desiring their comfort and happiness as I do, led me to think of how I might have been the means of their ruin through the misrepresentations of the lodge. I was myself, in part, to blame. I shall never again be influenced by any one belonging to a closed-door society. I can now see that where the inner workings are in secret, and the degree work still more secret, being kept from all except the degree brothers, there will be a difference in the source and extent of the information given, and also in the spirit in which it is given.

CON.—I did not blame you for feeling as you did, after hearing so many things against the Good Templars. In fact, I knew that there were very many things practiced among us which are not right, and I have called attention to them several times in open lodge, but there were those present who differed with me, and so to avoid strife I submitted to their opinions.

REP.—Do you think you did right in the presence of the young people who were there to fall in with whatever the majority decided to do? Your own children were influenced by your submission to wrong doing.

CON.—I did wrong. I know I did the very thing I should not have done. I shall never repeat it.

ON.—You ought to make an open statement of your present convictions to the lodge, ought you not?

CON.—I would only be laughed at if I did. I will let the past be past, and take the right side in the future.

ON.—Very good; but you will find that they will remind you that you are unusually unyielding, and you will not be able to avoid making an explanation of your rigid position. Will you be firm to your present convictions?

CON.—Nothing shall ever again be able to cause me to remain passive when matters come up which involve moral character.

REP.—Gentlemen, I am now ready to give you a brief

review of our conversation, and especially of the various points that I promised to speak of in their place. It has already been stated by Mr. Ondit, that his objections to the Good Templars were that they were too much involved with other issues that made them repulsive to the good sense of very many of the most prominent citizens of the community. I have already stated that any society claiming to be moral reformers, and therefor anticipating a peaceful immortality, must incorporate the atonement in their creed. The vagueness of their efforts, their vices, and their sins have been shown—their pompous show and empty and foolish forms of worship. You have all admitted more than I immediately asked you to admit. It has also been shown that while the Good Templars preach total abstinence and legal prohibition, they tolerate what they ostensibly condemn, and openly encourage what they privately forbid.

CON.—What do you mean by openly encouraging what they privately forbid?

REP.—They openly encourage prohibition, but privately forbid its discussion in their lodges.

CON.—I still do not understand you. Please explain.

REP.—I have reference to Section 1 of Article IX of their By-Laws, viz: "No subject of a political party character shall be discussed in this lodge."

CON.—That need not prevent discussing political subjects independently of political parties.

REP.—Did you ever hear of a political party without politics in it; or of politics without a political party? They are scarcely found separately. The Good Templars have entered the political arena and declared in favor of prohibition, and when they discuss it in the lodge, they do unavoidably favor the party which adopts their plank on temperance.

CON.—Do you object to prohibition?

REP.—I do not. I favor it with all my heart, and will cast my vote in its favor.

H.—Then why do you object to the Good Templars' position?

REP.—It is their inconsistency I object to. They are go-

ing into party politics, and at the same time forbid "political party subjects" to be discussed in the very place where it ought to be agitated at every gathering.

H.—Excuse me, I did not see your point before.

CON.—Well, well, who ever heard of such sickly nonsense. I can now better understand why you, Mr. Replicant, thought their whole lodge service to be a children's play of "bo-peep" and, "Simon says, thumbs up!"

REP.—The same thing applies to their "religious idea." They claim to be somewhat religious, but say, "No subject of a religious character shall be discussed in this lodge."

CON.—You know that men and women of different creeds join in the temperance movement, and that to allow religious discussion in the lodge would break it up.

REP.—If that is the reason the lodge assigns for not allowing it, then the various doctrinal differences peculiar to the orthodox denominations of the land must be inimical to and destructive of the object and aim of the churches. Are not the religious societies prospering?

CON.—We simply mean that they are not to discuss their differences in the lodge.

REP.—You mistake. You forbid "subjects of a RELIGIOUS and SECTARIAN character" to be discussed in the lodge. The "sectarian subjects" relate to the doctrinal differences that exist between the churches; but the "religious subjects" strike at the foundation of our Holy Christianity. The Atonement, Redemption, Justification, Sanctification, etc., are religious subjects, and to forbid them is to close your doors against the Church of the Living God. It is equal to saying, "Let us break their bands asunder, and cast away their cords from us." Isaiah says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon." But the lodge says, "Let the wicked drunkard forsake his cup, and retain his wicked thoughts, and turn into the lodge where ALL religious and sectarian discussion is forbidden. Let the infidel come. Invite the Spiritualist, the Materialist,



the Free Lover, the Mohammedan, the Turk and the Jew. Let them all come in. Also the unbelievers of every grade, who ONLY need to acknowledge a Unitarian belief in God. Invite the Swedenborgians, the Liberal Unions, the Masons, the Odd Fellows, and all of the fraternities in. Tell them that their faith and practice will never be questioned, and that their *'non-belief in the existence of God must be tested by the answers of the candidate to the question found in the ritual.'* Then invite the Latitudinarians, and tell your guests that while their religious and sectarian views have vast differences when contrasted, yet they SHALL, every one, be protected by the lodge. 'Woolen and linen' SHALL be put together. The 'ox' SHALL 'plow with the ass.' 'Light' SHALL 'have communion with darkness.' 'Righteousness' SHALL 'have fellowship with unrighteousness.' 'Christ' SHALL 'have concord with Belial.' 'He that believeth,' SHALL 'have part with infidels,' and 'the temple of God' SHALL 'have agreement with idols.' Tell them they need never be separate from these. They never need 'to come out from among them, and be a separate people.'" What say you to that? Nature teaches us that opposite elements either neutralize or else destroy each other; and Divine Revelation, corroborated by human experience, shows us that Christ and Belial have no part with each other. The very elements that make the distinctions that exist between the individuals of the various societies, are, of themselves, the strongest proofs why their amalgamation should not be attempted. Then I do positively object to being yoked with such a class of persons by solemn affirmations, the force of which cannot be equally binding, from the fact that both candor and conviction have their root in the heart, and are valued more or less as the reverence of the individual toward God is great or small. When you bind a good man to an evil one, as they do in these lodges, and then say to the good man that he shall not be allowed to use his religious influence upon that man by teaching the way of life and salvation, you just simply yield the palm to him, and thereby bring religion into disrepute, and also sanction the very spirit against which



you pretend to make your protest. But let me review a little further. It has been shown that the lodge is detrimental in its influence upon the Christian community, because they invite the young people of the churches, and also those under their influence, into it, then, upon the one hand, forbid the declaration of their Christian principles, and upon the other, allow their members to do those things against which the churches have had to legislate and enforce discipline repeatedly. The influence of the Good Templar lodges, with few exceptions, crushes spirituality out of the heart, and destroys the harmony and power of the Church. Their fruitless efforts and vainly expended energies have been shown. Also their cable tow processes and the Egyptian gigyard hoist. What nonsense! The secrecy question has been somewhat ventilated, and shall soon have a little more light let into it. I have also shown that my position upon temperance is a good one. Some of you both admired and approved it, while the silence of the gentlemen who preferred to be quiet, is only a proof that my position is commendable, and that our society is one among the grandest organizations upon the earth for the overthrow of the rum fiend, and the salvation of his numerous supporters. I am opposed to all secret societies. Secret political associations should be prohibited by law. I will here read you an article clipped from the *Cincinnati Commercial* under date of May, 1878. The editor says:

“Men who value their own independence of thought and who propose to keep them as among their most valued rights, will avoid all secret political organizations. If they want the power of association, it can be found in the existing political parties, and, if these do not suit they can unite and form other political organizations. But it is not wholesome to identify one's self with political associations that will not bear the calcium light of public opinion. One secret political society begets others of like nature, and a people who will give themselves up to them are moved by unseen forces to unanticipated ends. The assassin covets the dark. The honest man faces the sun.”

H.—You are very much opposed to secret societies, I see.

Your church, I believe, does not admit members of secret lodges into it, do they? You and the Catholics are the only churches that are so eccentric, are you not?

REP.—I have another pen drawing here which I will exhibit and explain to you presently. I wish, however, first to give you several quotations upon secret societies from some of the wisest and best men in the Christian Church. The extracts are taken from the "Address to the American Pastors on Secret Societies." It was adopted at the Eleventh Convention of the National Christian Association opposed to secret societies, which met in Worcester, Mass., November, 1878. You will notice that these extracts are against Masonry. Mr. Moody includes all secret societies in his remarks. I will give you his opinion upon the Good Templars after I have shown you how the I. O. G. T. is hitched up with several very intemperate institutions. I will now read these extracts:

Prof. Moses Stuart, D. D., Andover (Mass.) Theological Seminary, 1834, says:

"For a long time I neither knew nor cared about the subject [Masonry]; but recent attention to it has filled me with astonishment; as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress."

Pastor Fisch, D. D., of Paris, 1873, says:

"The church in America must stand as one man against Masonry or be destroyed."

Rev. Joel Swartz, D. D., a seceding Mason, says:

"Its [Freemasonry's] religion is anti-Christian. \* \* \* The prayers are blasphemous. \* \* \* Its use of the Bible is sacrilegious. \* \* \* The whole is a compound of Judaism and Paganism."

Rev. Nathaniel Colver, former pastor Tremont Temple (Baptist), Boston, extract from a letter to a brother Mason, 1867, says:

"I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt concealing and barbarous oaths are such as not only to release all men from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our Government, and utterly paralyzes the arm of justice."

Albert Barnes, 1849, says:

"Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger."

D. L. Moody, December 14th, 1876, at a Bible Reading in Farwell Hall, Chicago, says:

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good; but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. THEY ARE UNEQUALLY YOKED WITH UNBELIEVERS. \* \* \* Give them the truth any way, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

Bishop Hamline (M. E. Church) in his Diary, 1848, says:

"North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd Fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd Fellowship, a bane in the midst of us, have done us much evil."—[Life, pp. 323-4.



Now let me introduce to your notice the great mystagogue,



### The Novenarian Magnate.

ON.—Why, I never saw anything like that in my life. What do you intend to show by that awful looking thing?

REP.—The abbreviations are explained as follows:

L. D. P. A.—“Liquor Dealers’ Protective Association.”

L. U.—“Liberal Union,” which is anti-Christ.

F. and A. M.—“Free and Accepted Masons.”

U. A. O. D.—“United Ancient Order of Druids.”

I. O. G. T.—“Independent Order of Good Templars.”

TO LET—that is to say, the magnate lets heads out to those who are in need of them. N. B.—The doctrines and practices of these heads are said not to interfere with the duties of any one to HIS god and country. Each head pro-



duced by the magnate wants it emphatically understood that "HOME PROTECTION" is the aim and object of its existence. When confusion threatens the poly-headed giant, the F. and A. M. head cries with a voice that shakes the very earth under his colossal stature, and says: "Shall any of these heads say to any other one, 'I have no need of thee?' If all the heads were L. D. P. A., what need would there be for the I. O. G. T.? If all were U. A. O. D., what need would there be for the L. U.? Shall any of my numerous heads say: 'Because I am not the L. D. P. A., or the L. U., or the U. A. O. D., or the I. O. G. T., therefore I am not of the body? Are not WE many heads in ONE body?'"

ECCLESI-A-A—That is to say, "The Church is defunct—she is not doing her duty. The lodges exist because of necessity.

The insults of the lodge to the Church of the Lord Jesus Christ will be reviewed, and the charge of her "failure" to meet the exigencies of human want will be laid at the door of the Christless institutions, but for whose unholy centers of attraction, and social monopolies of both her health and her wealth, as it relates to membership, she would speedily revolutionize society, and gather into her fold the multitudes that bow at their heathen altars, and allow themselves to be flattered with hopes beyond the grave, merited through a "compass," or by daubing life's imperfections with a "trowel."

H.—What has that to do with temperance?

REP.—I will tell you presently. You asked me about our society not admitting persons who belong to the lodge. Now, please tell me which of the heads of the Magnate have I a right to admit?

CON.—What of it, any way? I cannot see what that has to do with temperance.

REP.—You were all anxious last evening to have me enter the lodge argument, and you, Mr. Confrere, seemed very much impressed with the exposition of the Good Templars. I surely thought you were an abiding convert to your candid convictions. I know that I have asked you a very close

question, but answer me fairly, and without fear of the sequel, and I will soon show that we have a right to maintain our position on the secrecy question. I will now tell you that the same reasons that cause these close-door societies to shut me out are, in part, the conditions of their entrance into our society. Whenever a Christless society arrogates to itself the right to close its doors against the Church of the Living God, it becomes the ally of Satan, and ought to be shut out of all the Christian churches of the land, until it repents of its sins and meekly says, "Blessed is he that cometh in the name of the Lord." Which head do you say? I am anxious to conclude the arguments.

H.—Let me learn your objection to the I. O. G. T.

ON.—It seems to me you have heard enough of it to satisfy you that it ought to be disbanded.

CON.—I am satisfied that the I. O. G. T. and your society differ very materially, and that your rules are not too strict as it relates to them. That is, if what you said of your temperance position is true.

H.—I should like to hear what objection you have to offer against them.

REP.—Our society will not admit any one who countenances the traffic of rum in any way. The Good Templars can "gather grapes to be made into wine," "make glasses to be used in liquor saloons," "print labels for beer barrels," "issue license to rum sellers," "sell liquor" under the hammer, "sell town lots, knowing they will be used for the sale of intoxicating liquors," and "refit buildings, knowing that they will be used for the sale of intoxicating drinks."

H.—How do you know they can do this?

REP.—I just simply know it. What my own eyes and ears see and hear, I do most positively know.

H.—I never can believe that the Good Templars do, or allow any such thing.

REP.—Well they do; and because of it they cannot enter our society. There are many other reasons, as I have already shown, why they should not be permitted to enter the Church of the Lord Jesus.

H.—If you will give me unimpeachable evidences of your assertions and charges against the order as you have stated them, then I have no more to say concerning your society making them a test of entrance into it.

REP.—Here is the book. [Hands him a copy of Constitution, By-Laws, Rules of Order, Digest of Decisions, etc., of the I. O. G. T. of the State of California, 1882.] Please turn to pages 62 and 63.

H.—[After reading them over and over.] Is it possible? Mr. Confreere, have you read them?

CON.—Yes, sir. They were analyzed the evening before you came, and I am fully satisfied that we are very inconsistent, and that Mr. Replicant is in the right. The society to which he belongs is certainly more worthy of sympathy and patronage than the order he so justly censures.

H.—What objections do you offer to that head under the Magnate's arm?

REP.—If that was your head and you had "free speech," or "free press" allowed you, you would offer your own objections. Cannot you understand? That is the Church crushed by the lodge. All the "healthy" members of his Church are in the lodge. The young people are in the "minor orders." The celebrations, picnics, anniversaries, festivals, bal masques, theaters, concerts and hoop-a-doo-dle-dos of these different lodges, have exhausted the treasure of his members, absorbed their zeal, expended their energies, and compromised them with the "unfruitful works of darkness." The Holy Spirit has withdrawn from his Church. The pews are empty. The altar is deserted. Class and prayer meetings are sparsely attended, and as that poor man, commissioned by the Eternal, to "declare ALL the counsel of God, and clear his garments from the blood of ALL men," goes from his home to the church, he meets his members going to lodge, and away from church. He hears the sound of stringed instruments as he treads along to the house of God, where he finds a few faithful sisters, and a still less number of brethren, who are too feeble to be admitted into the lodges where charity(?) is made a plea and boast. Poor

man! He has a hard place. Last Sunday he talked plain, and told his people that "They should not forsake the assembling of themselves together, as the manner of some is." He called attention to the manner in which they were deserting the altars of God's house, and plead with them to "come out from among them—the ungodly—and be a separate people." At the close of his sermon some one handed him a note to read to the congregation, the import of which was this:

"There will be an entertainment given by the — of — Church, in the basement of their Church next Thursday evening, for the benefit of the — Church. The exercises will consist of banjo solos and sentimental songs. Mr. and Mrs. Baschiff will sing 'Joe Anderson My Joe John.' Miss — will sing 'Coming through the Rye.' The tableaux will be a side splitting scene. Lunch will be served at the close of the exercises, and a general good time is anticipated. The proceeds will go to the ladies' fund for liquidating the indebtedness of the Church. Come One! Come All!!"

ON.—Did he read it?

REP.—He looked it over while the choir were singing,

"Here I give my ALL to Thee,  
Friends, and time, and earthly store;  
Soul and body Thine to be—  
Wholly Thine for ever more."

ON.—Did he read it then?

REP.—He arose with tears running down his cheeks and said, "Brethren, Thursday evening has always been kept sacred by this Church as an evening of prayer, and I shall feel loth to give it up for any other service."

ON.—He did just right; and I cannot see how he could do otherwise.

REP.—Sister Hillings arose and said they thought of that, but that all of the other nights of the week were taken up, and that the ladies thought they could omit the prayer meeting one night much easier, and with less hurt to the cause, than their regular monthly social. Then, besides, Mr. Har-



monica was engaged on Wednesday night to play at the Odd Fellows' Bal Masque and could only be had on Thursday evening. She said he was such an excellent banjo player that he would draw a crowd for them, and had volunteered his services. The minister wanted them to pray over the matter until the next evening, and then see how they felt about it. But they utterly refused to do so, and one of the committee on socials took the paper and read. Then the choir sang,

"Hide me, O, my Saviour hide,  
Till the storm of life is past;  
Safe into Thy haven guide,  
O, receive my soul at last."

The pastor pronounced a benediction, and the meeting broke up in confusion.

ON.—That was enough to confuse anything.

REP.—When the lodges got to hear that the minister's remarks were intended for them, and the social looseness their shaky creeds had engendered, they at once commenced to find fault. Some said he was a "hobby rider;" others said he was a "perjured wretch," and some said he had been "black-balled," and did this to retaliate upon the lodges.

ON.—That is just like them. I have heard them say the same things against you.

CON.—What has that to do with temperance?

H.—Yes; I am anxious to hear you on temperance.

REP.—What is temperance? [They answered him not a word.] "Be ye temperate in all things," and "let your moderation be known unto all men." You see, gentlemen, that the church is crushed by these vicious societies that encourage the popular evils of the day, and then conceal from her gaze, by closed doors, and fearful oaths, and questionable affirmations, the dark deeds hidden away in their hearts, and the still darker forms of Belial worship practiced in, they say—

"A temple where no narrow creed  
Protects a chosen few,"  
But, "holds alike deserved meed  
To Christian, Turk, or Jew."

Please, Mr. H——, choose the head you want me to take into my society, and let me show you that we have a right to exclude him. Do not be afraid. You said on last night you were ready to hear my argument; now, do make a choice of one of these heads.

CON.—You haven't got any Odd Fellows' heads, have you?

REP.—I think there are two of them here.

CON.—I cannot see them. Can you, Mr. H——?

H.—I cannot, and am at a loss to know what he means.

REP.—It is a mysterious fact. There are two Odd Fellows' heads here. I can see them plainly, and so can Mr. Oudit, but each of you can only see one of them.

H.—What do you mean? Why cannot we see them?

REP.—Are not you both Odd Fellows?

ON.—Ha, ha, ha. I see the point. They are both 'Odd Fellows, and can only see each other's heads, while we can look at both of them. Ha, ha, ha—a.

H.—I don't thank you for your nonsense at all.

REP.—You know, gentlemen, that a "little nonsense now and"——

CON.—Well; but there is no use in being too personal.

REP.—Do you want me to make an argument on the propriety of letting you in as Odd Fellows?

H.—Make your argument, and don't employ so much circumlocution in getting at the point. Explain the heads you have in this pen drawing.

REP.—I have tried to proceed a score of times, but you have intercepted me as often. I will now give you an explanation of the Magnate, and his heads. But, lest I forget it, I will first tell you that the Magnate imparts to each offspring of a head, both his native blood corpuscles, and his exact anatomy, and you will always recognize his offspring by the similarity existing in their titles of distinction, and in their forms of worship. The Magnate is constituted like a bulbiferous plant that grows its species from its main body. He gets up heads to sell or to let. I will explain how he manages it.

CON.—Does this bear upon the temperance question?

REP.—Yes, sir, it does, and you will soon see that the temperance question ought to bear on it. Let us notice those heads which are

### TO LET.

That is to say, there are two classes of men in some communities, that seem peculiarly made to build their nests together. The first of these lack both genius and common sense. The other have, they say, an abundance of both, and offer to aid the unfortunate dupes with much money at great price out of a heart profaned and love without dissimilarity. The second class have everything to furnish for the first class, from brain expurgations financial, to immortality and eternal life, through the sap of a green "acacia twig." Hence, any one not having head enough to manage his own affairs, and unwilling to be led by the Blessed Spirit of the Eternal, is urged to rent one of these heads. They are gotten up to order, and are kept animated by the Magnate in whom they hive, rove, and have their submissive seeing. The heads are both contractible and expansive, so that the renter can take his religion and his patriotism in with him and be forever protected from the cruel tyrants who would have him live up to either. The lessor who furnished the head, will also furnish the "altar and the priest," and the "saber and the flag;" so that the lessee, or renter, gets an outfit fit out to fit and more fit than the fit he had when he thought fit to exchange his fit for the gotten-up-to-order fit. There has been a great demand for these heads. N. B.—Persons desiring to rent a head, or any number of heads, will be held responsible for any damage done them, except damages arising from wear and tear. Provided, however, that those who desire to occupy the F. and A. M. head, are bound to remain its occupants until either they or the head are worn out.

ON.—It seems to me the heads would die if they are not already dead, being detached from the body.

REP.—Sampson like, their strength is in their hair. The Magnate has taken them off at their spinal joints to exhibit

them. They are, of their kind, like a duck of its kind—they can live “in or out” of the water for a period without suffering.

ON.—If I should rent one of them, would I be obliged to connect it with the Magnate’s body?

REP.—Most assuredly. Now notice these heads above his shoulders. Tell me, Mr. H——, would you urge me to let the L. D. P. A. into my Church?

H.—No, Sir.

REP.—Shall I invite the L. U. to come in?

H.—I would not invite him, because he is anti-Christ.

REP.—Shall I invite the F. and A. M. to come in?

H.—I can see no objection to his coming in.

REP.—What difference do you make between him and the L. D. P. A.?

H.—They are the Liquor Dealers’ Protective Association, and the Church is, or ought to be, TOTAL ABSTAINERS, and LEGAL PROHIBITIONISTS.

REP.—Then you think that unless a society takes the ground of “total abstinence and legal prohibition,” they ought not (*i. e.* their members), to be admitted into the Church which does hold that position?

H.—I do hold to just such views; and cannot see how the Church can be consistent without it.

REP.—Do you, Mr. Confrere, think the reverend gentleman’s position to be a plausible one?

CON.—If you claim to be a temperance church, be one, and do not trifle with those who are against the complete overthrow of the traffic. I took position against the Good Templars last night, and am not a going to allow you to swerve from the position you then assumed.

REP.—Mr. Confrere, you remind me of a story of an Irishman, who saw a mad bull pawing and throwing up the dust. The animal was standing near a fence, and filled the air with dust clouds until he was almost hidden from sight. The Irishman thought it would be great sport to slip up quietly and catch him by the horns and rub his nose in the dirt. The thought of it was very amusing and laughable;



and laugh he did. How he did laugh! He fairly held his sides and laughed, then he looked at the victim of his fun again and laughed until he brought the tears of wit to his cheeks. "Ah!" said he, "but I'll hev a bit of fun wid the crature now." So he went up to him and took hold of his horns, and, no sooner than he had touched them, he found himself on the other side of the fence on all fours with his back badly wrenched. He got up slowly and in great pain, and looked across the fence to where the creature was engaged in his dusty entertainment. After easing himself a moment he said, "What a blissid ting 'twas that I had my laugh before I stharterd in." You came in several evenings ago with considerable certainty that you would, as you have admitted, "explode my arguments and put me to shame;" but you utterly failed to do so, and frankly admitted your error, and confessed your ignorance. Now, you are again becoming a little too positive. Let me tell you that you have only sanctioned my own opinion, and now, if you and Mr. H—— will not retract what you have said, you will soon admit the justice of my claims and adopt the position I have taken.

CON.—I do not quite get your meaning.

REP.—I will complete the examination of the three heads I have introduced, and you will not fail to see the point. The L. D. P. A., you say, ought not to come into our society, because they sell liquor, and the L. U. are anti-Christ, and you know they both sell and drink liquor. Now, if I shall be able to prove to you that the F. and A. M. sell liquor, or, that they do not legislate against the sale and consumption of it, will you admit that they should alike be excluded from our society?

CON.—They should not be held responsible for what their members do upon their individual responsibility. You must look at their principles, and not at the actions of a few of their members.

REP.—Then if a Church member or a Good Templar gets drunk, I must not look at the man in the ditch, but at the grand principles of the Church or lodge that winks at drunkenness.

H.—That will not do, Mr. Confrere. You cannot thwart the claims of justice in that way. Every society is responsible for the deportment of its members. If it were not so, the object of society would be defeated, You know that your position will not stand the test.

CON.—Well, if we admit his premise, we will have to accept the very conclusion that I had hoped to avoid.

H.—Logic is logic, and if I have not reasoned correctly, I am ready to commence now. I cannot and will not allow my prejudice to so completely chloroform my senses and my judgment as to lessen the dignity due a gentleman, or sacrifice a moral principle.

REP.—Gentlemen, one word further. The F. and A. M. head has a saloon in the northeast corner of his Temple in this city, and a great many of the bartenders and the brewers and the distillers are his fraternal consociates. Let me read to you from one of their authors. He starts out by emphasizing the word TEMPERANCE, then calls it “one of the cardinal virtues.” He further says:

“And lest any brother should forget the danger to which he is exposed in the unguarded hours of dissipation, the virtue of Temperance is wisely impressed upon his memory, by its reference to one of the most solemn portions of the ceremony of initiation. Some Masons, very properly condemning the vice of intemperance, and abhorring its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have some times been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. But the law of Masonry authorizes no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance in anything not actually wrong.”

H.—What book is that you were reading from?

REP.—It is Mackey's *Encyclopædia of Freemasonry*. [See page 792.]

H.—I am satisfied. I have no more to say. You have proved your position. I never knew they opposed total abstinence before.

CON.—What about the other two heads of the Magnate?

REP.—The U. A. O. D. make great pretensions. They boast of their origin and ancestors, of their doctrines and practices; but, alas! you need but call the roll once, and notice those who answer to their names. Where are some of the supporters of Ingersoll, of Prof. Denton, and the School of Free Thought? Are not they among the Druids? On the 14th of May, 1882, ON SUNDAY, they held their picnic at East Park Grove. They announced “Games! Dancing! Prizes!” They added, “No disreputable persons will be allowed on the grounds.” What contradiction of terms! How can any one retain a character of good repute and at the same time desecrate the Holy Sabbath, and even offer prizes to those who are the greatest experts in that line of Satan’s cunning work. How, pray tell me, can any one be of good repute who plays games for amusement and entertainment on the Day the Lord of Glory arose from the dead, in which we are to be “glad and rejoice.” Dance and revel on that sacred day! How shameful! How disreputable! Shame! Shame! And again I say, Shame! Who keeps that bar at — K Street? A Druid. Who drives that brewer’s wagon? A Druid. Who made that calorific speech at the meeting of the Liquor Dealers’ Protective Association? A Druid. Shall I take him in? I have examined the I. O. G. T. head several times, but for your sakes will wake up the somnolent dreamer, and interrogate him briefly.

ON.—What say you, gentlemen; should the U. A. O. D. head be let into Mr. Replicant’s society?

H.—I think not. Sabbath desecrators are unfriendly to the churches.

REP.—Notice these heads a moment. The L. D. P. A. head has a countenance like a vicious debauchee. The L. U. looks like a profligate bawd, *i. e.*, one who promotes loose morals. These two sensualists belong to each other’s societies without mental or moral reservation. The F. and A. M. head has no ears, and dare not use his tongue under no less penalty than that of losing it. The two libertines to

his left can join his society, and simultaneously retain their respective views and liberal sentiments. He, the F. and A. M., can also join either or both of them, without violating his obligation or lowering the standard of his piety. The U. A. O. D. head is a half brother to the F. and A. M. They are having some little contention as to whose birth should precede the other upon their family record. Now, these four heads can belong to each other separately, conjointly, or coöperatively, as the polygenous firm shall decide.

ON.—Are you not forgetting the other head?

REP.—I am not. But I will wake him up and start him around. Say! You, there! Hallo! I. O. G. T., wake up! Wake up! [He opens his eyes.] Do you belong to the U. A. O. D.? [He answers, y-a-s.] Do you belong to the F. and A. M.? [He answers, I reckon I do.] Do you belong to the L. U.? [He answers, who said I didn't?] Do you belong to the L. D. P. A.? [He gets greatly excited, and says, "not I; I hate him."] Now gentlemen, I take the position that he is the consociate of the man he hates. He belongs to three lodges that harbor him, and which will not allow a word to be said against him at their altars. How can he be the companion of those who, as has been shown, are his most formidable enemies? No wonder he sleeps so much. He is under the influence of social ether. He is the most stupid dupe I ever saw. Do tell him of it. Make him angry. Throw something at him. Do not let him sleep so much. Let the U. A. O. D. throw a "philosophy rule" at him. Tell the F. and A. M. to strike him with their "square." Urge the L. U. to cry unto him that "Free thought is the bulwark of American liberty." If that does not wake him up, then let the L. D. P. A. roll a barrel over him; and if he still shows no signs of activity, pronounce him "twice dead and plucked up by the roots," and bury him where the tides ebb and flow as their manner is.

H.—It is now plain to me that we cannot accomplish the work while we are so compromised with those who oppose us. But what shall we do?

REP.—One more quotation and I shall, for the present,



leave this feature of the argument. I cannot admit any of these heads into my society, because I do not believe in social polygamy. Take Masonry. Mackey says [*Encyclopædia of Freemasonry*, page 594]: "Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer 'as a proper tribute of gratitude to the beneficent Author of Life.'" So I might say, Methodism is a religious institution, and hence its regulations inculcate the use of prayer, as a proper tribute of gratitude to the beneficent Author of Life.

CON.—Would you reject the Methodists on that ground?

REP.—I would not. But if they desired to join my society, I would demand of them that they withdraw from the Methodist Church—severing their connection from it entirely—and that they subscribe to the rules and government of our society, before I could or would admit them. The Methodists will not take any one into their society, no matter what church he belongs to, until he severs his connection with it. I never heard of a church that would allow its members to belong to any other church, no matter how orthodox their plea, and at the same time retain their connection with them. If Masonry is a religious institution—and they say it is—then it should not look for greater liberties to be extended to it than any and all other religious institutions.

CON.—Does your argument apply to the other lodges represented here?

REP.—It does. All societies having religious forms of worship come under the head of either orthodox or heterodox religious societies.

CON.—So the Masons are religious?

REP.—They are religious, but not Christians. St. James tells us of "pure religion." Paul, of the "Jew's religion," and, in his defense before Agrippa, he said, "After the most straitest sect of our religion I lived a Pharisee." About two years later he wrote to the Philippians and told them of his former Jewish religion. He told them that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee." But he adds, "I count it all loss for the

excellency of the knowledge of Christ Jesus my Lord: for whom I suffer the loss of all things, and do count them but dung that I may win Christ." Oh, Blessed Christ! "He is ALL in ALL."

ON.—You have almost persuaded me to be a Christian.

REP.—Let me fully persuade you to "win Christ." O, win him now. The Blessed and Adorable Jesus is NOW ready to save you, the purchase of His blood, and sway over you the Sceptre of His righteous Sovereignty, until, redeemed from these earthly relations, you shall have waved over you the immortal palms of victory. How His name thrills every fiber of my being! and how His majestic sweetness penetrates every recess of my exultant soul!

H.—I rejoice with you. You are in the right. I am a non-affiliating Mason. I have not been inside of a lodge for nine years.

REP.—Mackey, the Masonic Jurisconsult, says, [Encyclopædia, page 442,] "NON-AFFILIATION IS A MASONIC OFFENSE."

H.—I want it distinctly understood that "I am not a son of the bond-woman, but of the free."

REP.—Let me tell you that the I. O. G. T. come under the same rule as do the Masons. Says John M. Ross, L. L. D., in the "Globe Cyclopædia of Universal Information," of the Good Templars' lodge: "It is professedly a religious body, with an evangelical ritual, and takes its name from a fancied resemblance between its object and that of the Knights Templars, who warred with the Saracens in defense of the Holy Sepulchre. It is characterized by a showy ceremonial, a lavish use of high sounding titles, and a system of secret signs, analagous to that of the Freemasons." When Mr. Moody gave his opinion on secret societies, at Farwell Hall, Chicago, to which I have already referred, and read you an extract, he added: "But," says some one, "what do you say about these secret temperance orders?" I *say the same thing*. Do not evil that good may come. You never can reform anything by unequally yoking yourselves with ungodly men. True reformers separate themselves from the world. 'But,' you say, 'you had one of them in

your church.' So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then got up a dance and kept them out until after twelve at night. I was a partaker of their sin because I let them get into the church; but they *were cleaned out, and never came back*. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most *abominable* meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard."

CON.—Have not the Good Templars done a great work in this State? They have 18,000 members in California, and do not you think they will make the political parties come to time?

REP.—That plank in the Democratic manifesto last week looks as if their Good Templars had not succeeded. Will they leave each other, or will they say, "Eternal vigilance is the price of liberty," and still adhere and watch each other?

CON.—Are not the lodges charitable?

REP.—This political question first, please. You say there are 18,000 Good Templars in California. There would not be above 4,000 voters among them. We are safe in saying that there will be 150,000 votes cast this Fall. Look at it. 4,000 to 150,000. If I was certain that the 4,000 would swallow up the mighty troop, I would write a poem on it, and immortalize my name. For my theme I would choose these lines—

"Through the valley of Bacchus  
Rode the four hundred."

You asked me about their having charity. I just simply deny it. Their orphan asylum is largely supported by the

State, and Jew and Gentile are taxed alike. Their school in connection with the district school, is largely supported by it. There is some additional expense incurred, which is, in part, secured by taxes, *per capita*, not charity *per* "as God has prospered them." The remainder is secured by Baccha-Terpsi in various ways for the "benefit of their Home for Orphans." Poor orphans! "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to KEEP HIMSELF UN-SPOTTED FROM THE WORLD." Note that, please: "UNSPOTTED FROM THE WORLD." Your temperance politics reminds me of a profile in the *Manuscript*, showing how politicians are surveying the field. Here it is:



MR. NASAL SWAN.

CON.—How do you explain it?

REP.—It is explained. Do not you recognize it? If not, MORE ANON. The *Manuscript* also contained a statement of what the Good Templars are doing. I will read it:

#### I. O. G. T. ENERGIES.

The following report shows the work done by the I. O. G. T. of California for the social year, ending after the Holidays:



|  |         |
|--|---------|
| Lecturers in the field (converted).....  | 3       |
| Lecturers in the field (unconverted).....  | 4       |
| Number of lodges built alongside of churches.....  | 1       |
| Number of churches supplanted .....  | 18      |
| Number of proselytes made.....   | 700     |
| Number of backsliders made.....  | 976     |
| Number of dances held.....   | 180     |
| Number of homes saddened by it.....  | 350     |
| Sermons to the ungodly.....  |         |
| Number detracted from prayer meetings.....   | 976     |
| Number converted to God.....   |         |
| Number of "spots in their feasts of charity."—[See Jude,<br>10-13.]                            |         |
| Money expended by State.....   | \$8,000 |
| Money expended by district.....  | 700     |
| Money expended for regalia, etc.....   | 2,000   |
| Money expended for dances.....   | 6,200   |
| Contributed for Bible cause.....   |         |
| Contributed for Home, Frontier, and Foreign Mis-<br>sions.....                                 |         |
| Died.....  | 18      |
| Dropped, expelled, and withdrawn.....  | 976     |
| Preachers initiated.....   | 8       |
| Preachers cleared out.....   | 11      |
| Lodges held on Sunday nights.....  | 7       |
| Drunkards invited to Jesus.....  |         |
| Political situation. [See Home Protection.]  |         |
| Religious status. [See I. O. G. T. Constitution, Sec. 1, Art.<br>IX, or page 74 of this book.] |         |

Total—To be summed up in that "DAY when men shall give an account of deeds done in the body." For further information examine the records of their heart tablets in their Confession of Faith.

ON.—That is quite an itemized account.

CON.—Are you not too severe? You will get people down on you.

REP.—Facts are stubborn things. I urge the Christian

people of the lodges to come out of them and stand by their churches.

H.—I think there would be more accomplished if Christians would put forth Christian efforts to lead sinners to Christ.

ON.—I am fully persuaded that you will succeed just as well. I have heard more of Christ in these few evenings than I ever heard from these would-be reformers.

*[Just then the door bell is heard, and upon opening it Simple Sim comes in.]*

SIM.—how du u du? i wus at the od fellers mask tu raid ball tu nite, an kep a luken on until i thot evrything wuz agoen around, an i came away, tu see if it wuz me or them that went around.

REP.—I was just about to conclude my argument when you came in, and will proceed with it. I want you to hear the Magnate talk. The L. D. P. A. says: "I believe in the freedom of man, and will support no party that legislates against my liberties." The L. U. says: "I am the Apostle of Free Thought. No man shall make of me a serf. Let Nature have her delights and she is happy." The F. and A. M. says: "We leave to every man the indulgence of his own tastes within proper limits—not abstinence, but moderation." The U. A. O. D. says: "Our philosophy and religion does not make man the slave of the church parish. Let him eat and drink ere he die." The I. O. G. T. says: "I favor keeping awake on all issues, and putting men into the field who will not hurt the field. Prohibition! Total Abstinence! Anything to give us the long looked for jubilee, when we can put in more time on social entertainments." The other heads have nothing to say.

SIM.—how tha did dâns at the od fellers' ball. there wuz a pursen there what wuz kloased like old nik. he wuz kloased in blak, an he loked like the person what neerly skeered me tu deth when i wuz inisherated 11 years ago. then, tha kalled him the i. g. there wuz anuther pursen there—tha sed it wuz a gurl—she wuz kloased like a hol-

lowhawk. them 2, tha dansed around, an around, until i got dizey. i thot tha wuld git dizey tu, but i guess tha had no time tu git that wa. tha wuz masked tu raid. tha did not kno who each other wuz; but a man who knu 'them boath tole me the man wuz a salune keeper, and the gurl a gud templer. tha loked mor od nor us od fellers with all uv our fixen up on.

REP.—What dance was it?

SIM.—The od fellers' mask tu raid.

REP.—Yes; I understand you. They are masked to raid on the virtues of the unsuspecting, and on the domestic relations of the homes and hearts of the people. But then I presume that one of their cardinal virtues, "CHARITY," will "cover the multitude of sins." Gentlemen, who is responsible for the immoral entertainments of these modern virtue wreckers? Let me answer from Holy Writ: "He that sinneth is of the devil;" and, "The soul that sinneth, it shall die."

ON.—Mr. Replicant, how would you like to deliver a lecture on popular evils, and give the public the advantage of the information you have given us during this interview.

REP.—I would not be kindly received by a great many.

H.—I think it would be just what this community needs.

CON.—I am in favor of it, although you might be led to infer that I was opposed to what you said of the lodges. But to be frank with you, I am fully convinced that you are in the right.

H.—Since you have such abiding convictions upon this question, you ought by all means to make them known.

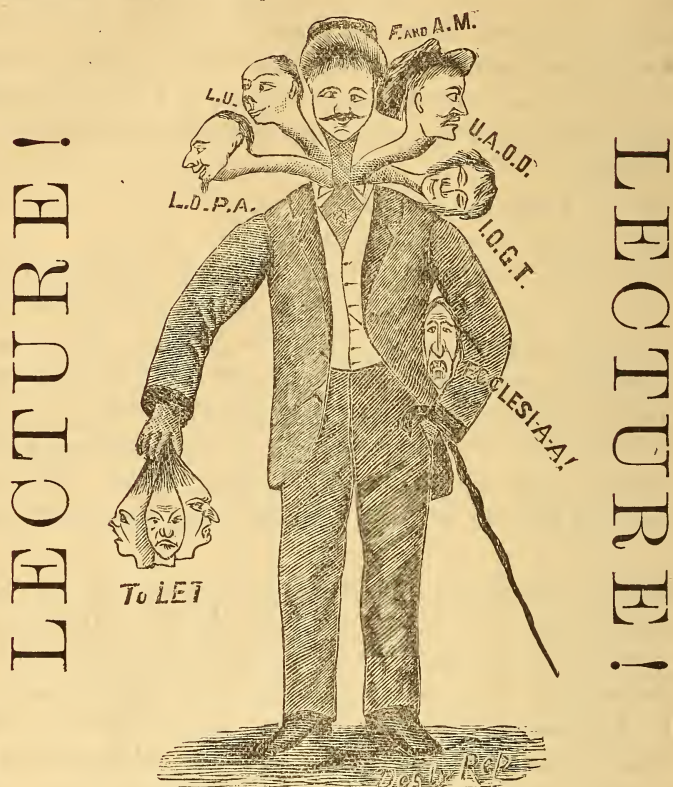
REP.—I have spoken publicly upon them before.

H.—Speak again, and we will come and stand by you.

SIM.—not i. the od fellers wuld quit setten down with me o' nites if i did, an i wuld be bankrupt in less an a 3 weeks; an yu, mr. preecher, will git xpeled; and u tu, mr. Konfrere. now u see. u better take heed an hear, an be instruktet or, [giving him the sign of caution], u will rew it mor nor ever mi wif an children ever did fur goen tu Kansas.

REP.—If you will complete the arrangements, I will lec-

ture on next Tuesday evening, D. V., at — Hall. You may announce me thusly :



The Novenarian Magnate.

—BY—

EARNEST REPLICANT, of Otnemarcas,

—ON—

*TUESDAY EVENING, Next Week,*

**At** ——— **HALL,** Commencing at 8 o'clock, sharp,

**SUBJECT:**

**TEMPERANCE INTOXICATED!**

All are Invited. No Admittance Fee at the Door.   
[The company bid good night, and exit.]



## CHAPTER VI.

LECTURE BY EARNEST REPLICANT, OF OTNEMARCAS—DELIVERED  
AT ——— HALL, AS PER ANNOUNCEMENT, ON THE GREAT  
SUBJECT OF TEMPERANCE INTOXICATED.

[*Mr. Ondit secured the hall, and announced the lecture both through The MANUSCRIPT and by dodgers and personal solitications, in which the Clergyman and Mr. Confrere took an active part. They choose Mr. Ondit Chairman of the meeting. At the appointed hour the hall was filled to overflowing. Mr. Ondit introduced the speaker in the following words: "Ladies and gentlemen—It is with more than an ordinary concern for your interest and for the interest of the rising generation, that I appear before you at this time. The gentlemen who are with me upon the platform are known to you, except, perhaps, the speaker, whom I am about to introduce. We have just closed a discussion of five evenings' continuance upon the great moral and social questions that are threatening the overthrow of the very bulwarks of our civilization. The speaker has consented to address you upon that issue. I now have the pleasure of introducing to you the uncompromising dialogist, Earnest Replicant."*]

*Mr. Chairman, Ladies, and Gentlemen:* When George Washington delivered his Farewell Address to his countrymen, he said among other things relative to the "efficacious management of their common concerns," that "All obstructions to the execution of the laws; all combinations and associations, under whatever plausible character, with the real design to DIRECT, CONTROL, COUNTERACT OR AWE the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency. They serve to organize factions, to give it an artful and extraordinary force; to put in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mission of the ill-concerted and incongruous projects of faction, rather than the

organ of consistent and wholesome plans, digested by common councils, and modified by mutual interests."

George Washington was a patriot. [Cheers.] He was a hero—a patriotic, Christian hero. [Cheers, and prolonged applause.] He was the grandest and best statesman, soldier, and patriot upon which man ever conferred the honors of public trust. No laurels of fame have ever decorated the brow of mortal man which had in them one half the significance still seen in the withered wreaths, the fragrance of which is ever fresh in the patriotic atmosphere, which inflates the lungs and inspires the hearts of every true citizen of America to this very day. [Cheers.] As a statesman, he conceived the idea of true national independence, and of domestic felicity. As a soldier, he faced the rattling and clashing musketry of the enraged "British lion," and when the continent rocked as if a volcano had threatened its usual quiet, he stood by the cannon's mouth, and with undaunted heroism bade the Americans to storm the forts of the assailants, and unfurl our flag upon the very battlements of the enemy who came to wrest it from the patriot's grasp. As a patriot, he held his allegiance to his country next to his fealty to God. And as a Christian, he humbled himself before "The Lord and His Christ," and "sought His counsel in all his ways." Such, ladies and gentlemen, is but a fraction, comparatively, of what might be pronounced as an apostrophe to the character of George Washington. [Applause.] The language I have quoted was spoken by him near the close of his life, and comes to us from one whose maturity, being so replete with the various experiences of Revolutionary times, make him peculiarly competent to predict the danger which threatened the safety of the people. He foresaw the "artful factions" whose "obstructions" to the execution of the laws were "destructive of their fundamental principles, and of fatal tendency." Hear him again as he speaks of the "conduct, religion and morality enjoins." He says: "Can it be that Providence has not connected the permanent felicity of a nation with its virtues? The experiment, at least, is recommended by

every sentiment which ennobles human nature. Alas! is it rendered impossible by its vices?" He also gave expression to a sentiment which has given us the secret of his great and good life. Said he, "Let us with caution indulge the supposition that morality can be maintained without religion."

My appearance before this large and intelligent audience to-night is to give expression to a sentiment not at all unlike the one voiced by the great hero of our country. The predictions of Washington, with all their fearful sequences, are upon us, and we are to-day being duped by factions as dangerous to our civilization as were ever the Jesuits to the advancement of religious and civil freedom upon the continent of Europe. Corporations have thwarted the purposes of the Federal Constitution. We have corporations, with corporate powers, which bid defiance to the laws that be. It has been well said that, "When bad men combine, the good must associate." A prophet in Israel once said, "I have not gone in with the wicked, nor sat with dissemblers." We have to-day whisky corporations, lodge corporations, or, rather, corporate lodges, and capital stock corporations. They are secret and destructive of the fundamental principles of the government. They strike at the root of both civil and religious liberty, and endanger the fabric of national independence and of individual security. When General Lafayette reviewed the situation of the Americans, he told them they had but two things to fear. The one was the danger arising from the Roman Catholics, the other, from secret societies. A large number of my fellow citizens may not have given the subject sufficient thought to be conversant with the portentous danger which lingers at the threshold of the Republic. I have here a cartoon, which will aid me in giving you a more intelligent glance at the situation of affairs. It is the





**Tree of Corporations.**

This tree has but three living branches, the remainder have died and are withering. You will here observe a man in the top of the tree; and here is one at the root of the tree. These two men differ very materially as to how the corporations should be dealt with. One of the living branches draws its life from the whisky corporations; one from the secret lodges, and the other one from the capital stock corporations. You will notice the absence of many living limbs and branches that are usually seen in trees of that shape. If you will observe closely, you will see that the living branches are parasitic, and that they have sapped the vitality of the other branches and thus caused their death. This tree is a mysterious one, and has led to more inquiries than any other product of the forest. You will notice that the trunk of the tree is hollow, and that it is animated by living anthropoids. These creatures are giving



life to their branches at the expense of every other branch the tree has grown. These corporations are united in body, but seek multiform ways to carry their plans into execution. The whisky corporation can belong to the capital stock corporation, and to the lodge corporation simultaneously, and *vice versa* all around. They are like the heathen trinity with the lodge in the first person.

The whisky and capital stock corporations manage their affairs without seeking the Divine aid; but the lodge feels itself unable to succeed without suggestions from the Supreme Architect of the Universe. They conduct their business through orisons offered to their deity from their sequestered altars, and from the lips of their priests whose pockets are big with the proceeds of capital stock, and whose animality daily demands a libation from the cellar to strengthen them in the "due performance" of their priestly functions in the "garret." There is not a sin known to the catalogue of total depravity, these corporations are not guilty of. All of the misery that is entailed upon us, is resultant from the activities of these most formidable enemies of our race. In the lodge, nothing is demanded but to enhance its interests. In the saloon, nothing craved but to patronize its industries and to protect its magna charta. In the capital stock concern, nothing, at the present, is to be expected, but to submit to its herculean mandates and toil day and night to supply the treasuries of its subsidiary demands. Now take another glance at the tree. The man in the top is determined to destroy the tree. His intentions are good; but his lack of sense is not difficult to be seen. The man below is pointing to an ax, and giving him the words of the Great Reformer who lived in the days of the Cæsars, viz: "Behold the ax is laid at the root of the tree. Every tree which bringeth not forth good fruit, is hewn down and cast into the fire." That man up there is chopping away at dead issues. I must commend him for his zeal and good intentions; but I do nevertheless, notwithstanding, feel it my duty to censure his *modus operandi*, and his consummate bigotry.

The solution of this great problem will be found in the language of Washington when he spoke of the "permanency" of the government. Said he, "It is requisite, not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretext." Those, then, who seek to destroy the permanency of the government, are the ones who persistently refuse to acknowledge its highest authority; and those who support and even defend the alien traitors of the land, deserve the fate due those whom they harbor. Who is there in this audience that dares to announce himself the confederate of a traitor? If he is here, let him rise in his place that you all may see him. Fellow citizens, every principle, every enterprise and every faction, which does not recognize and seek to encourage "life, liberty, and the pursuit of happiness," for which the government was instituted, is the certain enemy of both the government and the individual. [Applause.] The published statements of the whisky corporations are at once destructive of the fundamental principals of the government, and proceed from hearts whose motives are of a sinister character. To harbor them, is to partake of their evil deeds. The capital stock corporations are abundantly able to satisfy their office seeking constituents, so that they will lay the key of the house of Coin upon the shoulders of their money hoarding masters. The lodge entertains the members of the corporate Concision. Let me say to you, "Beware of the Concision!" There are those in the Concision who would gladly come out, but alas! the mystic chain that binds them was forged by a smith whose colossal proportions are indicative of the useless task, and whose defiant look makes them succumb and yield to endure what they cannot well escape.

But how shall these corporations be disbanded? Can any one of them be annihilated without curtailing the coöperative influences of the other? Are not the persons of this dangerous trinity interdependent? Is not their life like those of the Siamese twins, and may it not so occur that when the

first person in the unholy trinity dies, the others will soon expire, either of mortality fright, or because of the great pulmonic life-supplyer having closed the valves of his arterial fountain? [Laughter.] For one I favor the suppression of every society that obstructs either the Church or the State. To the patriots of the State should be committed the legislative, the judicial and the executive affairs of the government, and to the Christian should be given the sacerdotal prerogatives of Christianity. The former should not be left in the hands of the arch-fiends of the nation's moral conservators, and the latter should not be encouraged at the altar where sacrilegious homage is of daily occurrence.

But what are the moral, social, and political aspects of this question? Do they not all center in the virtues or in the vices of the people? Is it possible for us to have a closer regard paid to the moral principles of good government while certain factions are disregarding these same principles and demanding their overthrow? What we want is separation. "Good men must combine." But how can they expect to succeed here in moral reform, while yonder they are personally identified with those who seek to paralyze the arms of the government? [Voices—That is true.] Can a man be said to be the friend of the Federal Government who affiliates with the Klu Klux Klan? [Voices—No, never.] Can a man be said to be the friend of this government who is personally identified with the various associations that are conceiving mischief and bringing forth the fruits of a foreign polity, and fostering a generation of bandits? [Voices—No.] Your answer is in the negative. Why is it, my fellow citizens, that you answer me in the negative? It is because you are patriots. [Cheers.] It is because you have resolved that the purity and fidelity of the national compact shall never be wrested from the patriot's grasp. [Applause.] You have given your hands and your hearts to this sentiment; and, in the language of the revolutionary Fathers, you have written upon the banners of your invincible corps, "Victory or death!" But this is not of necessity a mortal combat. "We wrestle not against flesh and blood, but

against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—[Eph. 6: 12.] We must also bear in mind that the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—[II. Cor. X: 4.] There is a social vampire in our midst. He is an extortioner whose oppression knows no bounds. It is, however, in our power to eject the invader, and rid the community of his merciless exactions. Shall we do it? You ask how can we drive him from the land? My answer is, cease to affiliate with him, and withhold from him your patronage, and your sympathy, and I assure you that before another decade shall have passed, you will be able to write his demise upon the records of necrology. But unless we have the internal virtue necessary to accomplish so great a task, we will not, we cannot succeed. So long as men will be allied to these unruly factions, just so long will they be defeated. "Their vices will render it impossible."

I have been requested to give my views upon the political outlook of the temperance question. You will find them in what I have already said. So long as temperance men and women will retain their connection with societies that are not prohibitionists, nor in sympathy with total abstinence principles, they cannot carry their resolutions into execution. Whenever you take morality and religion out of the temperance question, you defeat it entirely. It is true that politics has something to do with it in the present crisis; but were the principles of total abstinence universally carried out practically, there would be no necessity for the enactment of prohibitory laws. No man, however intelligent, can be of material moral value in the suppression of the traffic, whose example is on the side against which we contend. Prohibition is abstinence, but the latter can be secured without the former, if the "good will combine." Says S. B. Chase, of the R. W. Grand Lodge of North America, in his book on the "Good of the Order," page 16: "With my present views, if ever again privileged to prepare an obligation for our order, after the present pledge, I



would add, *And you also promise forever to abandon all your old associates and all places where intoxicating beverages are sold.* This would strike a key-note that would lead our brothers to successful reformation."

Preceding this, he says: "The great difficulty lies in the fact that our members who have been slaves to the intoxicating bowl do not abandon their old haunts of dissipation and former companions." The remarks of Brother Chase are in place. I wonder if he is connected with any of the "haunts" he censures? Name to me a lodge in all the catalogue of lodges in this country, except the temperance lodges, that favor and practice total abstinence. What Mr. Chase says of the companions of rum may be said with equal propriety of those who are guilty of all manner of moral obliquity. Mr. G. H. Wheeler, of the I. O. G. T. Grand Lodge of New York, in a letter to the *Gem*, their official organ, under date of April, 1881, said: "Every intelligent reader will at once recognize the fact that intemperance and dancing are so closely allied, that the temperance reformer, in order to secure success, must set his face against this evil of dancing, as well as against the use of alcoholic beverages." The community have had too much of this social marmalade to eat. They pronounce it sweet to the palate; but it is as narcotic as is hemlock, and as dangerous to the moral system as the poison cup would be to the physical. This attempt to imitate virtue is nonsense. Be virtuous, then your own character will be the highest ideal of virtue itself. Men and women must not compromise the demands of virtue with the energies of vice. They cannot afford in this great moral movement to operate without morality. But what a spirit of resentment is often found among those who claim to have the morale of society in view. The following letter will explain how the modern ecclesiarch, whose name it bears, reviewed one of the most successful temperance workers in the world:

"EDS. RECORD-UNION: In your report of the revival meetings this morning [Jan. 12, 1882], you quote Hallenbeck as saying that 'he had no confidence in human resolves and

efforts alone to overcome the power of a fixed appetite, for he knew from personal experience that the only effective and lasting remedy was the religion of Jesus Christ and the aid of Almighty God, which he urged them to accept.' I do not see why Mr. Hallenbeck should feel called upon to thus discourage the efforts of temperance societies and Orders. If Mr. Hallenbeck is right and no confidence is to be placed in human efforts and resolves, then the principles upon which the Order of Good Templars is founded are wrong and fallacious. But the experience of moral reformers plainly contradicts the statement of Mr. Hallenbeck. Thousands of men have, by the strength of their own resolution, completely cured themselves of the appetite for strong drink. Mr. Hallenbeck's own personal experience will not serve as a standard of judgment for all men. There are those to whom the obligations of a pledge are held sacred. There are those who, acting from an enlightened self interest, correct the vices of habit. If Mr. Hallenbeck is right in saying that the only effective remedy for vice is the religion of Jesus Christ, then there could be no virtue among Mohammedans, Buddhists, Brahmins and other great religious divisions of the human race, and yet everybody except Mr. Hallenbeck knows that the Mohammedans are a more sober people than the Christians, and that, as a fact, there is more drunkenness among the nations calling themselves Christian, than among the peoples holding to other religious faiths. But Mr. Hallenbeck is not right, and his statements should not discourage the efforts of temperance people, who are engaged in that work as moral reformers. Mr. Hallenbeck's statements were made under circumstances naturally calling forth that extravagantly zealous form of expression never wholly true and seldom sincere.

F. H. & C."

Who is this mysterious F. H. & C.? How would "FAITH HOPE AND CHARITY," answer to his name, with *alias* F. H. & C.?

Had not the lodges better abandon their prayers altogether? Consistency, at least, would demand that they either invite this individual to believe in the "religion of Jesus Christ," and seek the "aid of Almighty God," or join the Brahmins, whose religion he pronounced superior to the religion of Christ. What right has a Christian in an institution which harbors such a man? "Withdraw thyself from every brother that walketh disorderly," is the Divine injunction. David said: "I have not sat with vain persons,

neither will I go in with dissemblers." "I have hated the congregation of evil doers, and will not sit with the wicked." [Psa., 26: 4, 5.] Jeremiah says: "I sat not in the assembly of the mockers, nor rejoiced; I sat alone, because of thy hand: for thou has filled me with indignation."—[Jer. 15: 17.] Solomon has well said: "My son, if sinners entice thee, consent thou not. If they say come in with us, \* \* \* cast thy lot with us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path." [Prov. 1: 10, 11, and 14, 15.]

This social question needs to be washed and ironed out in both the church and the lodge. The churches ought to rededicate and reconsecrate their houses of worship to the care and keeping and most solemn worship of God, then keep them as "houses of prayer," and not make them "a den of thieves." Dedicate them, I say, audience room, basement and entrance, all told, from the top of the steeple down to the old red sandstone, and then forever "behave themselves in the house of God, which is the pillar and ground of truth." [1 Tim. 3: 15.]

Pope Leo X, in order to complete St. Peter's at Rome, granted indulgences to be sold at the following prices:

|   | s. | d. |
|---|----|----|
| For simony.....                                 | 10 | 6  |
| For sacrilege.....                              | 10 | 6  |
| For taking a false oath in a criminal case..... | 9  | 0  |
| For robbing.....                                | 12 | 0  |
| For burning a neighbor's house.....             | 12 | 0  |
| For [an unmentionable sin].....                 | 9  | 0  |
| For murdering a layman.....                     | 7  | 6  |
| For keeping a concubine.....                    | 10 | 6  |
| For laying violent hands on a clergyman.....    | 10 | 6  |

—[*Hawies's Church Hist.*, Vol. III, p. 147.]

Modern indulgences are granted upon the following considerations:

For mock-marriages at Sunday school entertainments, the door admittance, 50 cents.

For theatrical stages upon the sacred altar in God's house, and histrionic performances by a member of the church, \$37, towards church indebtedness.

For sacrilege of sacred song, \$21 50, to be paid toward the pastor's salary.

For grab bags, fish ponds, etc., at the east entrance of the temple, \$17 80, to be appropriated to the mission in Japan.

For one kiss of "pretty girl" at 25 cents each, \$42 25, towards the distribution of the Bible in China.

For literary entertainments on the regularly established nights of prayer, \$39, toward the Theological Colleges of the church.

For hiring a fool to desecrate the house of prayer by a multitude of "foolish and unlearned" words, \$50, more or less, as the deficit shall demand, to send the fool on his way rejoicing. [See files of private diary.]

For dressing in clown suits and ostensibly putting on con-tatory expressions to sing the most sacred hymns of the church in the church, for the amusement of the pleasure loving auditors, \$66 70, to the Y. M. C. A.

Other indulgences according to their par value in the market of applause.

At the San Francisco Preachers' Meeting several weeks ago, the following was adopted against the too frequent parodies upon sacred themes. We hope Sacramento will step to the front next:

"WHEREAS, The spirit of worldliness and frivolity is especially rife in California, and is a serious hindrance to true religion, manifesting itself not only in places of theatrical amusement, and in plays which parody the most sacred themes, but also in the disposition of Churches themselves to cater to depraved or frivolous tastes, in connection with tableaux, concerts, and dramatic entertainments, even in houses of worship, to the grief of the spiritually minded and the injurious diversion of the young from the spirit of piety; therefore,

"*Resolved*, That as Christian pastors who are under solemn obligations to give warning to the Churches of approaching dangers, we bear testimony against the growing desire of many of our Churches to occupy the places of divine wor-



ship with amusements which cannot be used 'in the name of the Lord Jesus,' since they minister to the elevation of neither mind nor heart.

"*Resolved*, That while we do not sympathize with the spirit of fault finding, nor join the cry against recreations, and while we believe that the Church should furnish real and satisfactory nourishment to the social and mental as well as religious needs of humanity, we are clearly of the opinion that the design of the Divine Founder of the Church was to promote religion, and that nothing inconsistent with piety should be permitted in our places of worship.

"*Resolved*, That we will read this preamble and resolutions from our pulpits and comment on the same, so as to warn our people against an evil which has already seriously compromised the Churches on this coast, and threatens utterly to destroy our influence.

"(Signed)

J. H. WYTHE, }  
"A. J. WELLS, } Committee."

Alas! How sad to see the churches of the land falling into this sleep of the soul, and at the same time into the elating pleasures of the world. Oh, must it be written of them, that "they are lovers of pleasure more than lovers of God!" Let me hold up a pure and virtuous community as the noblest and grandest society that God has ever honored with the great work of Christian philanthropy.

The Psalmist desired to have the world know the beauty and moral excellence of the Church. He said, "Walk about Zion, go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to generations following."

If you want to settle this question of popular evil, give the evil doer the Gospel. If you want to save men from moral destruction give them the Gospel. In short: If you want to revolutionize society so that the "sword and the spear" will be turned into "pruning hooks and plowshares," give it the Gospel.

Since you have asked me to give my views upon the temperance question, I will read you the following resolution copied from the *Occident*, which I fully indorse, and close my remarks:

In 1878 the General Assembly of the Presbyterian Church appointed a committee to confer with similar committees from other evangelical churches upon the subject of Temperance. The committee reported the following resolutions, and recommended them to all the evangelical churches of the land, as the combined testimony of the Church of CHRIST on the subject of Temperance:

*"First—*Drunkenness is an evil of great proportions, having inherent and appalling malignity. It is strongly entrenched by custom, cupidity and appetite. It works widespread ruin in society and destroys men's souls and bodies.

*"Second—*The manufacture, sale and use of intoxicating liquors, except for medicinal, mechanical, or scientific purposes, are venomous evils, dishonoring to God, and destructive to men.

*"Third—*To aid either of these great evils by selling grain or hops to brewers or distillers, by making machinery for brewing or distilling, or casks to contain liquor, by leasing property on which intoxicating liquors may be made or sold or drunk, or by any other way, is to criminally participate in this most abhorrent sin.

*"Fourth—*While in certain instances it results from inherited infirmity, drunkenness may be regarded as a misfortune, it is at the same time a sin against God and one's own body, and also a crime against society.

*"Fifth—*Human power alone, whether as a pledge, an organization, a profession, or otherwise, is entirely inadequate to the complete or permanent reformation of the drunkard. Reformation from drunkenness or any other immorality to be effectual must combine human effort and divine influence.

*"Sixth—*The Christian Church sympathizes and should sympathize heartily and actively with all honest intelligent effort to reform inebriates and prevent and suppress intemperance.

*"Seventh—*Christians must oppose the manufacture, sale, and use of intoxicating beverages by any practical methods. Legal prohibition, moral suasion, and the practice of total abstinence are demanded.

*"Eighth—*The Church of JESUS CHRIST is an adequate energy, if faithfully consecrated to the endeavor, for the reformation of inebriates and the suppression of intemperance."

Ladies and gentlemen, I thank you for your presence and decorum, and bid you good-night.

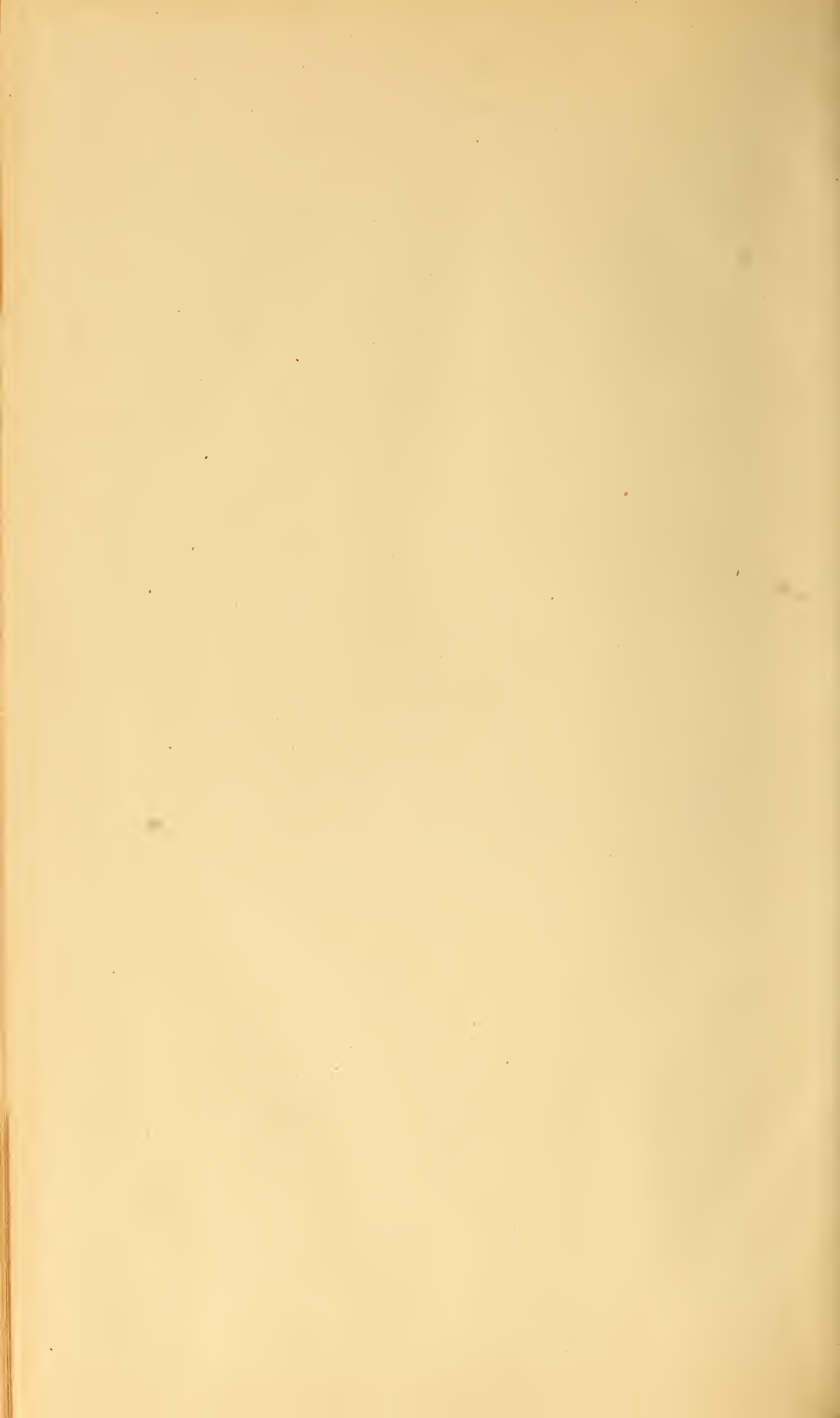




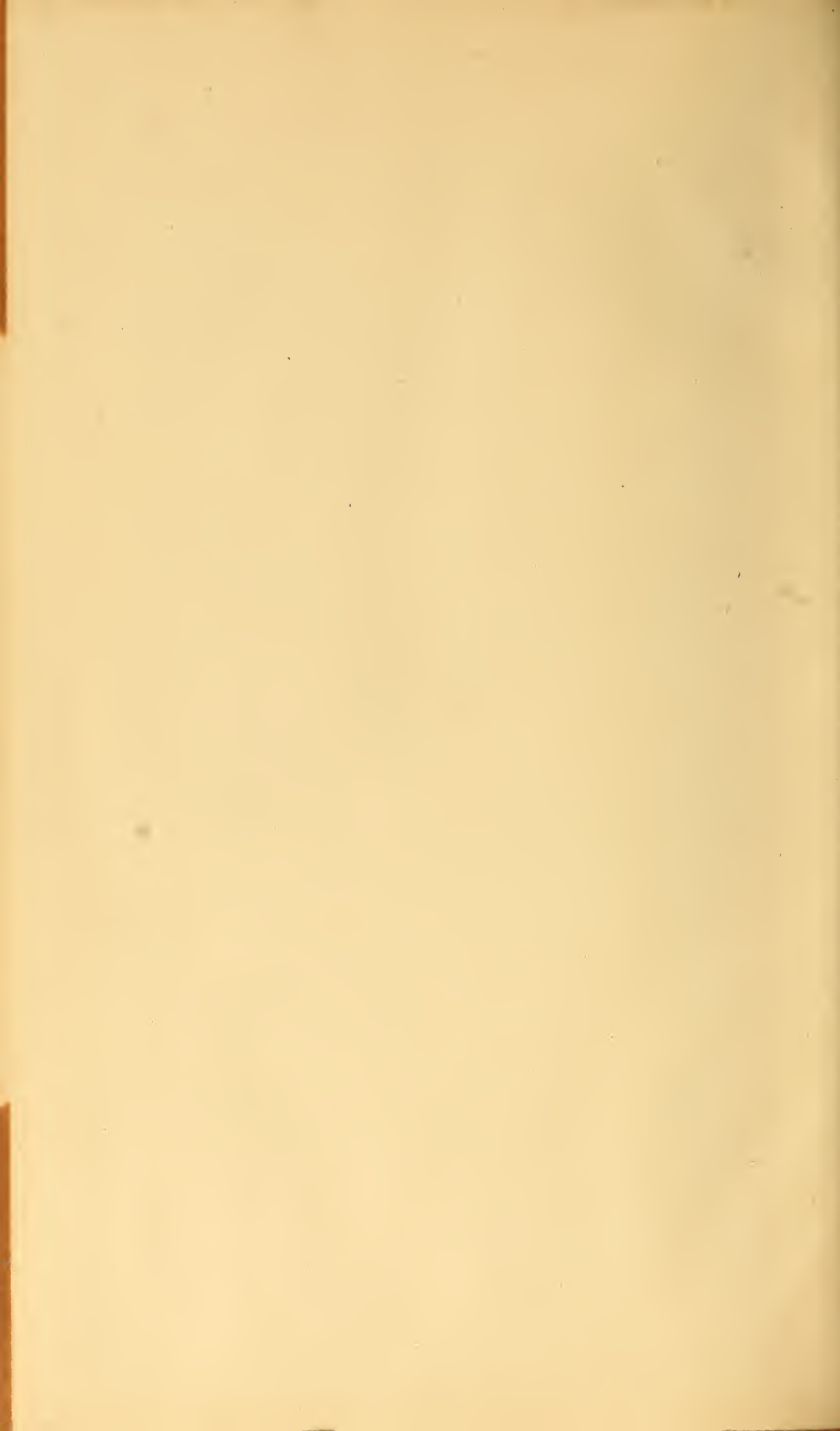
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